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☞ All communications for the paper, and letters relating to its pecuniary concerns, should be addressed to SYDNEY HOWARD GAY.

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"The Peculiar Institution."

From the Correspondence of the Trenton Gazette.

DOMESTIC SLAVE-TRADE.

It has all the loathsome features of the foreign trade, with the additional one of "breeding and raising slaves for sale," which stands out in disgusting prominence, defying all competition. Niles' Register, published at Baltimore, vol. 35, p. 4. states that "dealing in slaves has become a large business—establishments are made in several places in Maryland and Virginia, at which *they are sold like cattle.* These places of deposit are strongly built, and well supplied with thumb-screws and gags, and ornamented with cowskins and other whips, *often-times bloody!*" From these prisons they are driven in droves to the Southern market, and the cruelties and atrocities practiced upon them between Baltimore, Washington, and New Orleans, are scarcely excelled by the agonies of the middle passage.

The Maryville, (Tenn.) Intelligencer, of October 4th, 1835, speaking of these droves of human cattle, remarks: "That they are driven with heavy galling chains riveted upon their persons, their backs lacerated with the knotted whip, travelling to a region where their condition throughout time will be second only to the wretched creatures in hell; this depicting is not visionary, would to God that it was."

The New Orleans Courier, of February 15, 1845, says, "We think it would require *some casuistry* to show, that the present Slave-Trade in Virginia is a whit better than the one from Africa." And the Presbyterian Synod of Kentucky, in 1835, in an address to the churches under its care, says: "brothers and sisters, parents and children, husbands and wives, are separated, and *permitted to see each other no more.* These acts are *daily* occurring in the midst of us. The shrieks and agony *often witnessed* on such occasions, proclaim with a trumpet-tongue the *iniquity* of our system. There *is not a neighborhood where* these heart-rending scenes are not displayed. There is not a *village or road* that does not behold the sad procession of manacled outcasts, whose mournful countenances tell that they are exiled *by force* from all that their hearts hold dear."

Of the extent of this trade few of us have any just conception. Between the years 1817, and 1837, a period of twenty years, 300,000 slaves were taken from Virginia, North Carolina, and Maryland, to the Southern market, agreeably to the statement of the Rev. Dr. Graham, of North Carolina; and in 1835 it was estimated by the most intelligent men of Virginia, that 120,000 slaves were exported from that State during the preceding twelve months. About two-thirds of these accompanied their owners, who removed; the remaining one-third were sold at an average of $600 each, amounting to $24,000,000, which the domestic Slave-Trade poured into Virginia in one year. In 1836, says the Maryville (Tenn.) Intelligencer, "60,000 slaves passed through a little western town on their way to the Southern market, and in the same year four States imported 200,000 slaves from the North." In 1837, a committee appointed by the citizens of Mobile, Alabama, to inquire into the causes of pecuniary distress so prevalent, reported that between 1833 and 1837, Alabama alone imported from the Northern slave States $10,000,000 worth of slaves annually, amounting to $40,000,000 in four years, the price paid by one State alone, for the bodies and souls of men, women and children, in the heart of a Republic.

SLAVERY IN KENTUCKY.

A Mr. Needham of Louisville, Ky. attended the recent Anti-Slavery gathering at Cincinnati, and in an address stated facts which go far to show that Slavery is becoming unpopular with the more intelligent portion of the people of Kentucky. He proceeded:

"It is said that Slavery is represented to be worse than it really is.

"Sir, in 1844, a Methodist preacher, with regular license and certificate, was placed in the Louisville jail as a slave on sale. He preached in the jail sermons which would have done credit to any white preacher of the town. He kept a little memorandum in his pocket in which he marked the number of persons hopefully converted under his preaching. I represented his case to leading Methodists in Louisville, and showed them a copy of his papers which I had taken. *Not one of them visited him in his prison.*

"He said he forgave those who had imprisoned him and were about to sell him. He was sold down the river, which was the last I saw of him.

"There is another incident illustrating the character of our slavery, which I will mention, which also occurred in Louisville, in 1844. When the sexton went to open a grave-yard for a funeral one morning, he found a slave mother digging a grave there for her little infant which lay by her side, *shroudless* and *coffinless*—absolutely a naked corpse upon the ground. The mistress of that mother had sent her thus to bury her child, refusing to buy grave clothes or a coffin! Sir, this is Slavery in Kentucky!"

The Louisville Journal remarks that these are not usual but unusual cases, and Mr. Needham in a note admits that they are so. Yet it is not disputed on any hand that they are cases strictly accordant with the genius of Slavery, and sanctioned by its laws.

DEPLORABLE INHUMANITY.

In a late Charleston Courier a coroner's investigation was reported, the subject being the violent death of a slave who had been shot in the night. It appeared, though not very clearly, that one of three white men had fired the fatal shot, more in wantonness than in malice; it was done at night, and the impression seemed to be that the gun was fired at random, not with any intent to kill the deceased particularly, or perhaps anybody; though why it was fired at all the coroner's jury do not appear to have been very assiduous in inquiring. At all events the poor fellow was killed, and the three white men were arrested, but let to bail in the sum of $500 each.

But this is not the inhumanity referred to. What we so designate is the conduct of a man who testified before the jury. This man said that as he was passing near the negro houses he heard a groaning—went up and found the deceased lying on the ground, with a shot in his side—asked a few questions, covered the wounded man with a blanket *and went away.* In the morning the wounded man was dead.

This witness coolly informs the jury that his tender compassion for a wounded and dying fellow-creature urged him so far as to throw a blanket over his prostrate form—but not an inch farther. He rendered no assistance—said nothing about the matter—but quietly walked away to his comfortable bed, and left the unhappy wretch to perish, alone and unaided.

But the poor creature was only a slave, so of course it was all right. At least so the jury and the Charleston editor appear to have thought, for they make no comment.

VERY HORRIBLE.—A correspondent of the Cincinnati Herald relates the following occurrence, but it seems too horrible to be believed—it is charitable to humanity to doubt the truth of so atrocious an act. It is said to have occurred near Oakland Cottage, Mississippi: "A slaveholder, a short time previous to his death, made provisions for the liberation of his slaves. Those who were entrusted with the execution of his designs failing, or refusing to carry out his last will and testament concerning the slaves, the latter became restive and impatient to enjoy their long-looked for boon. At length, disappointed, expecting to be sold, and incensed at their oppressors, they set fire to the overseer's dwelling, and burnt it to the ground. A little child, which they were unable to rescue, was consumed in the flames. The slaves, eight or nine in number, were taken, and two of them hung up on the spot. The others were taken to an old log house and chained to the floor. The house was then set on fire, and they were, by a slow fire, *burned to death* in this most shocking manner, while the air was rent with their unavailing shrieks and screams."

AFFECTING SIGHT.—The editor of the Mobile Herald recently saw an affecting sight in the streets, in the parting of a family of negroes, the father of which is a slave, and the remaining members of which were lately manumitted by their owner. The latter have to be sent out of the State in compliance with the law; they have chosen New-York for their home. One of the children seemed to be almost frantic at the idea of being separated from its father, and the mother was but little better. Freedom is a dear gift to that family, and one which they will find, whentoo late, is not worth the price paid for it.

Pro-Slavery.

From the South Carolinian.

GOVERNOR HAMMOND'S LETTER ON SOUTHERN SLAVERY.

(Continued.)

In a commercial point of view—which I will not omit—Slavery presents some difficulties. As a general rule, I agree it must be admitted, that free labor is cheaper than slave labor. It is a fallacy to suppose that ours is *unpaid labor.* The slave himself must be paid for, and thus his labor is all purchased at once, and for no trifling sum. His price was in the first place paid mostly to your countrymen, and assisted in building up some of those collossal English fortunes, since illustrated by patents of nobility, and splendid piles of architecture, stained and cemented, if you like the expression, with the blood of kidnapped innocents; but loaded with no heavier curse than abolition and its begotten fanaticisms have brought upon your land—some of them fulfilled, some yet to be. But besides the first cost of the slave, he must be fed and clothed—well fed and well clothed, if not for humanity's sake, that he may do good work, retain health and life, and rear a family to supply his place. When old or sick he is a clear expense, and so is the helpless portion of his family. No poor law provides for him when unable to work, or brings up his children for our service when we need them. These are all heavy charges on slave labor. Hence, in all countries where the denseness of the population has reduced it to a matter of perfect certainty that labor can be obtained whenever wanted, and the laborer be forced by sheer necessity to hire for the smallest pittance that will keep soul and body together, and rags upon his back while in actual employment—dependent at all other times on alms or poor rates—in all such countries it is found cheaper to pay this pittance than to clothe, feed, nurse, support through childhood, and pension in old age, a race of slaves. Indeed, the advantage is so great as speedily to compensate for the loss of the value of the slave. And I have no hesitation in saying, that if I could cultivate my lands on these terms, I would without a word resign my slaves, provided they could be properly disposed of. But the question is, whether free or slave labor is cheapest to us in this country, at this time, situated as we are. And it is decided at once by the fact that we cannot avail ourselves of any other than slave labor. We neither have nor can we procure other labor to any extent, or on anything like the terms mentioned. We must, therefore, content ourselves with our dear labor, under the consoling reflection that what is lost to us, is gained to humanity; and that inasmuch as our slave costs us more than your free man costs you, by so much is he better off. You will promptly say, emancipate your slaves, and then you will have free labor on suitable terms. That might be if there were five hundred where there is now one, and the continent, from the Atlantic to the Pacific, was as densely populated as your Island. But until that comes to pass, no labor can be procured in America on the terms you have it.

While I thus freely admit that to the individual proprietor, slave labor is dearer than free, I do not mean to admit it as equally clear that it is dearer to the community and to the State. Though it is certain that the slave is a far greater consumer than your laborer the year round, yet your pauper system is costly and wasteful. Supported by your community at large, it is not administered by your hired agents with that interested care and economy—not to speak of humanity—which mark the management of ours, by each proprietor for his own non-effectives, and is both more expensive to those who pay, and less beneficial to those who receive its bounties. Besides this, Slavery is rapidly filling up our country with a hardy and healthy race peculiarly adapted to our climate and productions, and conferring signal political and social advantages on us as a people to which I have already referred.

I have yet to reply to the main ground on which you and your coadjutors rely for the overthrow of our system of Slavery. Failing in all your attempts to prove that it is sinful in its nature, immoral in its effects, a political evil, and profitless to those who maintain it, you appeal to the sympathies of mankind, and attempt to arouse the world against us by the most shocking charges of tyranny and cruelty. You begin by a vehement denunciation of "the irresponsible power of one man over his fellow-men." The question of the responsibility of power is a vast one. It is the great political question of modern times. Whole nations divide off upon it and establish different fundamental systems of Government. That "responsibility," which to one set of millions seems amply sufficient to check the Government to the support of which they devote their lives and fortunes, appears to another set of millions a mere mockery of restraint. And accordingly as the opinions of these millions differ, they honor each other with the epithets of "Serfs" or "Anarchists." It is ridiculous to introduce such an idea as this into the discussion of a mere domestic institution. But since you have introduced it, I deny that the power of the slaveholder in America is "irresponsible." He is responsible to God. He is responsible to the world—a responsibility which Abolitionists do not intend to allow him to evade—and in acknowledgment of which I write you this letter. He is responsible to the community in which he lives, and to the laws under which he enjoys his civil rights. Those laws do not permit him to kill, to maim, or to punish beyond certain limits, or to overtask, or to refuse to feed and clothe his slave. In short, they forbid him to be tyrannical or cruel. If any of these laws have grown obsolete, it is because they are so seldom violated that they are forgotten. You have disinterred one of them from a compilation by some Judge Stroud, of Philadelphia, to stigmatize its inadequate penalties for killing, maiming, &c. Your object appears to be—you can have no other—to produce the impression that it must be often violated on account of its insufficiency. You say as much, and that it marks our estimate of the slave. You forgot to state that this law was enacted by *Englishmen*, and only indicates *their* opinion of the reparation due for these offences. Ours is proved by the fact, though perhaps unknown to Judge Stroud or yourself, that we have essentially altered this law; and the murder of a slave has for many years been punishable with death, in this State. And so it is, I believe, in most or all the slave States. You seem well aware, however, that laws have been recently passed in all these States, making it penal to teach slaves to read. Do you know what occasioned their passage, and renders their stringent enforcement necessary? I can tell you. It was the abolition-agitation. If the slave is not allowed to read his Bible, the sin rests upon the Abolitionists; for they stand prepared to furnish him with a key to it, which would make it, not a book of hope, and love, and peace, but of despair, hatred, and blood: which would convert the reader, not into a Christian, but a demon. To preserve him from such a horrid destiny, it is a sacred duty which we owe to our slaves, not less than to ourselves, to interpose the most decisive means. If the Catholics deem it wrong to trust the Bible to the hands of ignorance, shall we be excommunicated because we will not give it, and with it the corrupt and fatal commentaries of the Abolitionists, to our slaves? Allow our slaves to read your pamphlets, stimulating them to cut our throats! Can you believe us to be such unspeakable fools?

I do not know that I can subscribe in full to the sentiment so often quoted by the Abolitionists, and by Mr. Dickinson in his letter to me: "*Homo sum et nihil humanum a me alienum puto,*" as translated and practically illustrated by them. Such a doctrine would give wide authority to every one for the most dangerous intermeddling with the affairs of others. It will do in poetry—perhaps in some sorts of philosophy—but the attempt to make it a household maxim, and introduce it into the daily walks of life, has caused many a "Homo" a broken crown; and probably will continue to do it. Still, though a slaveholder, I freely acknowledge my obligations as a man; and that I am bound to treat humanely the fellow-creatures whom God has entrusted to my charge. I feel, therefore, somewhat sensitive under the accusation of cruelty, and disposed to defend myself and fellow slaveholders against it. It is certainly the interest of all, and I am convinced that it is also the desire of every one of us, to treat our slaves with proper kindness. It is necessary to our deriving the greatest amount of profit from them. Of this we are all satisfied. And you snatch from us the only consolation we Americans could derive from the opprobrious imputation of being wholly devoted to making money, which your disinterested and gold-despising countrymen delight to cast upon us, when you, nevertheless, declare that we are ready to sacrifice it for the pleasure of being inhuman. You remember that Mr. Pitt could never get over the idea that self-interest would insure kind treatment to slaves, until you told him your woful stories of the middle passage. Mr. Pitt was right in the first instance, and erred, under your tuition, in not perceiving the difference between a temporary and permanent ownership of them. Slaveholders are no more perfect than other men. They have passions. Some of them, as you may suppose, do not at all times restrain them. Neither do husbands, parents, and friends. And in each of these relations as serious sufferings as frequently arise from uncontrolled passions as ever does in that of master and slave, and with as little chance of indemnity. Yet you would not on that account break them up. I have no hesitation in saying that our slaveholders are as kind masters, as men usually are kind husbands, parents, and friends—as a general rule, kinder. A bad master—he who overworks his slaves, provides ill for them, or treats them with undue severity—loses the esteem and respect of his fellow-citizens to as great an extent as he would for the violation of any of his social and most of his moral obligations. What the most perfect plan of management would be, is a problem hard to solve. From the commencement of Slavery in this country, this subject has occupied the minds of all slaveholders, as much as the improvement of the general condition of mankind has those of the most ardent philanthropists; and the great progressive amelioration of the system has been effected. You yourself acknowledge that in the early part of your career you were exceedingly anxious for the *immediate* abolition of the Slave-Trade, lest those engaged in it should so mitigate its evils as to destroy the force of your arguments and facts. The improvement you then *dreaded*, has gone on steadily here, and would doubtless have taken place in the Slave-Trade but for the measures adopted to suppress it.

Of late years, we have been not only annoyed, but greatly embarrassed in this matter, by Abolitionists. We have been obliged to curtail some privileges; we have been debarred from granting new ones. In the face of discussions which aim at loosening all ties between master and slave, we have in some measure to abandon our efforts to attach them to us and control them through their affections and pride. We have to rely more and more on the power of fear. We must in all our intercourse with them, assert and maintain strict mastery, and impress it on them that they are slaves. This is painful to us, and certainly no present advantage to them. But it is the direct consequence of the abolition agitation. We are determined to continue masters, and to do so we have to draw the rein tighter and tighter, day by day, to be assured that we hold them in complete check. How far this process will go on depends wholly and solely on the Abolitionists. When they desist, we can relax. We may not before. I do not mean by all this to say that we are in a state of actual alarm and fear of our slaves; but under existing circumstances, we should be ineffably stupid not to increase our vigilance and strengthen our hands. You see some of the fruits of your labors. I speak freely and candidly—not as a colonist who, though a slaveholder has a master; but as a free white man, holding, under God, and resolved to hold, my fate in my own hands; and I assure you that my sentiments, and feelings, and determinations, are those of every slaveholder in this country.

The research and the ingenuity of the Abolitionists, aided by the invention of runaway slaves—in which faculty, so far as improvising falsehood goes, the African race is without a rival—have succeeded in shocking the world with a small number of pretended instances of our barbarity. The only wonder is, that considering the extent of our country, the variety of our population, its fluctuating character, and the publicity of all our transactions, the number of cases collected is so small. It speaks well for us. Yet of these many are false, all highly colored, some occurring half a century, most of them many years ago; and no doubt a large proportion of them perpetrated by foreigners. With a few rare exceptions, the emigrant Scotch and English are the worst masters among us, and next to them, our Northern fellow-citizens. Slaveholders, born and bred here, are always more humane to slaves, and those who have grown up to a large inheritance of them, the most so of any—showing clearly that the effect of the system is to foster kindly feelings. I do not mean so much to impute innate inhumanity to foreigners, as to show that they come here with false notions of the treatment usual and necessary for slaves, and that newly acquired power here, as every where else, is apt to be abused. I cannot enter into a detailed examination of the cases stated by the Abolitionists. It would be disgusting and of little avail. I know nothing of them. I have seen nothing like them, though born and bred here, and have rarely heard of anything at all to be compared with them. Permit me to say that I think most of *your* facts must have been drawn from the West Indies, where undoubtedly slaves were treated much more harshly than with us. This was owing to a variety of causes, which might, if necessary, be stated. One was that they had at first to deal more extensively with barbarians fresh from the wilds of Africa; another, and a leading one, the absenteeism of proprietors. Agents are always more unfeeling than owners, whether placed over West Indian or American slaves, or Irish tenantry. We feel this evil greatly even here. You describe the use of *thumb-screws* as one mode of punishment among us. I doubt if a thumb-screw can be found in America. I never saw or heard of one in this country. Stocks are rarely used by private individuals, and confinement still more seldom, though both are common punishments for whites, all the world over. I think they should be more frequently resorted to with slaves, as substitutes for flogging, which I consider the most injurious and least efficacious mode of punishing them for serious offences. It is not degrading, and unless excessive, occasions little pain. You may be a little astonished, after all the flourishes that have been made about "cart-whips," &c. when I say flogging is not the most degrading punishment in the world. It may be so to a white man in most countries, but how is it to the white boy? That necessary coadjutor of the schoolmaster, the "birch," is never thought to have rendered infamous the unfortunate victim of pedagogue ire; nor did Solomon in his wisdom dream that he was counseling parents to debase their offspring, when he exhorted them not to spoil the child by sparing the rod. Pardon me for recurring to the now exploded ethics of the Bible. Custom, which, you will perhaps agree, makes most things in this world good or evil, has removed all infamy, from the punishment of the lash to the slave. Your blood boils at the recital of stripes inflicted on a man; and you think you should be frenzied to see your own child flogged. Yet see how completely this is ideal, arising from the fashions of society. You doubtless submitted to the rod yourself, in other years, when the smart was perhaps as severe as it would be now; and you have never been guilty of the folly of revenging yourself on the preceptor, who in the plenitude of his "irresponsible power," thought proper to chastise your son. So it is with the negro, and the negro father.

(To be Continued.)

From the Ohio Observer.

A MODERN BALAAM.

At the recent meeting of the "American Anti-Slavery Society," in the city of New-York, Wendell Phillips is reported to have said, "Twenty thousand pulpits, on every seventh day, call the people of New England to prayer. From the cradle to the grave, in grief or joy, at all seasons of sorrow or gladness, of want or abundance, the New Englander turns first and kindliest to his religion and his teacher! The tone of his sentiments gives color to all the educational movements of the land. The heart dares not beat except it be regulated by the religion of New England. The eloquence of Webster or of Clay, albeit echoed from the Rocky Mountains to Greece, is but a whisper compared with the daily droppings of the New England pulpit." "And this," he added, "is our greatest obstacle," and proceeded to argue for the dissolution of the Union, and the rupture of all existing church governments!

This protraiture of the power of the New England pulpit by one of its bitterest enemies, deserves to be compared with Balaam's glowing description of the prosperity and triumph of Israel. Balak had called him to curse Israel, and it was a work which he would gladly have performed. But, instead of this, God compelled him to proclaim the invincible might of His chosen people. "Surely there is no enchantment against Jacob, neither is there any divination against Israel! according to this time, it shall be said, What hath God wrought? Behold, the people shall rise up as a great lion, and lift up himself as a young lion; he shall not lie down till he eat of the prey and drink the blood of the slain."

So Wendell Phillips had met his associates for the purpose of blaspheming all existing church organizations. But there, in their very presence, as Balaam in the presence of Balak and the princes of Moab, he was constrained to proclaim the invincible power of the pulpit! "The eloquence of Webster or of Clay, albeit echoed from the Rocky Mountains to Greece, is but a whisper compared with the daily droppings of the New England pulpit." This testimony is true, and most eloquently expressed. Wendell Phillips is an eloquent man, as was Balaam before him.

Meanwhile, as Israel went on conquering and to conquer, so we trust in God, the New England pulpit will go on in its purity and its power, "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." That which Wendell Phillips claims for Anti-Slavery may, in the noblest and best sense, be affirmed of the gospel, which it is the object of the New England pulpit to set forth, and which, to a very great extent, blessed be God's name, it does set forth in its purity. It "is not a single idea. It strikes whatever is in its way." And it will continue to strike until every "entrenchment" of sin, great or "little," is levelled with the dust. Wendell Phillips and his companions cannot help it. Shame on them, that they have made a false issue of the Anti-Slavery cause! They have tied to it the millstone of irreligion, and thus done what lies in their power to sink it to the bottom of the sea. But we believe that the cause of human freedom is of God, and will be guided by his providence into a safe haven, while these pilots that have, uncalled of him, attempted to seize the helm, will be washed overboard, and themselves carried to the bottom by their own false principles.

Selections.

From the Aurora.

BENJAMIN JONES AND J. F. HITCHCOCK.

On Sunday morning last, Benjamin Jones and Jane E. Hitchcock, arrived by the stage in this place, in accordance with the expectations of their friends here, though perhaps sooner than was anticipated. No arrangement was made for their speaking on that day, but on Monday bills were issued making known that they would speak at 5 o'clock in the afternoon, at the Protestant Methodist Church. This is a most extraordinary event for that church, as it is the first regular Anti-Slavery meeting ever had there; and what renders it more surprising is the fact that the church organizations had not yet ceased writhing under the awful flagellations Abby Kelley a few days before inflicted on them. So severely were they goaded that no less than two preachers on last Sabbath, Rev. Elder Hopkins, of the Methodist Episcopal Church, and the Rev. I. Errett, of the Disciples Church, denounced the American Anti-Slavery Society as infidel organizations, and the reverend masonic elder poured forth his little spite on the head of Abby in no stinted manner. But such opposers do not hurt her influence, for the people will go and hear, notwithstanding the clerical bulls to the contrary. On the arrival of the hour, on Monday, the bell was rung, and although it rained, and the report was industriously given out that no house could be had, there was a full house. Mr. Jones was first called upon, and responded to the call in remarks of nearly an hour's duration, in which he was very severe on the hypocrisy of the churches. Miss H. then occupied the stand, and though her voice, manner and language were mild and lady-like, the appeals she made and the many truths she uttered commanded the profoundest attention, and proved that she is a woman of talent. She spoke about an hour, confining her remarks principally to the church question. Both she and Mr. Jones answered Mr. M'Kenzie's question, "Why don't you go to the South?" to HIS satisfaction, I guess.

Their addresses created a tremendous ferment, and the next morning we had lots of debating, for the pro-slaveites were very cross-grained. They defended the Church and State that evening and yesterday morning with curses, imprecations, and threats of mobocracy; and one said—and his name may be given—that he would head a mob to tar and feather the lecturers! Is not he a bold chap to mob a woman? Slaveholders, see what a pretty set you have to represent your interests and principles. Are you not proud of them!

The resolutions and other proceedings of the Ohio Anti-Slavery Society appear in to-day's paper. Here are the appalling documents which stirred up so much wrath and vinegar in the churches, so much fear and trembling in the State, and so much rottenness and ribaldry among the mobocracy, and what are they? The opinions of many people as honestly entertained and sincerely uttered as man can express and cherish them. Is there any moral wrong in this? Who can show that there is? Yet, what do we hear? The mad-dog cry, Infidelity, Treason, Fanny Wrightism, and all that is odious. Who has proved either of these allegations? No one has dared to do so—and for the good reason it cannot be done. Is it infidelity to expose the corruption of the churches? Is it treason to exercise the right of speech secured by the Constitution? Or is it Fanny Wrightism to plead that "God made of one blood all nations of the earth?" If so, then are these people verily guilty. But the truth is, they have not told, nor can they tell, a tythe of the evils of American Slavery.

What appears somewhat singular in this business is the curious fact that a great many of those who defend the singular religion of the day, seem disposed to do it by mobs, cursing and swearing, and the most blood-thirsty violence. And so of the State; and that goes to prove that these lecturers tell the truth. Does not this violent spirit prove that a wicked disposition exists to uphold Slavery? And what is so efficient in manufacturing this foul spirit as a pro-slavery Church? Does a Christian Church ask to be defended by cursing and mobocracy? No: it has a far different shield of defence. And some are so very constitutional that they would violate the most important article in that document to put down free speech. Does the Constitution require such a defence? If so, it is time it where annihilated. But it certainly does not. That document has withstood a great deal, and if it cannot bear the onsets of those who are now lecturing against it, let it go.

Many of us who oppose Slavery think the Constitution can be construed in favor of liberty, and are therefore willing to vote and act under it until otherwise convinced.

LETTER.

From William Jay to the Anti-Slavery Convention at Cincinnati.

BEDFORD, 30th April 1845.

MY DEAR SIR:—I have had the honor of receiving through you an invitation from the Committee of Arrangements, to attend "the Southern and Western Convention of the friends of constitutional liberty," to be held in Cincinnati, the 11th of June.

Please to present to the Committee my acknowledgments for the favor they have done me, and to assure them of the very great satisfaction it would afford me to accept their invitation.

Various circumstances combine in conferring peculiar importance on the approaching Convention. To me, the present appears the most momentous crisis that has yet occurred in the history of our country, since the establishment of the Federal Government. Probably the freedom, happiness, and continuance of our Union will depend on the events of the next twelve months. The Convention is to be held in Cincinnati, and its deliberations will be more or less influenced by the Abolitionists of Ohio. Those Abolitionists, as far as my observation extends, yield to no portion of their brethren, in other States, in sound principle, and in that inflexible perseverance which is more generally found in union with calm conscientious conviction, than with extravagant and impassioned zeal. Hence, I flatter myself that the proceedings of the Convention will be characterized, not by intemperate declamation and impracticable resolves, but by the discretion and firmness becoming men who feel that the dearest interests of themselves and their posterity are in jeopardy.

Were it in my power, I would deem it both a privilege and a duty to attend the Convention. But an engagement of a public nature, and one long since made, requires me to be in Boston the last day of May, and I fear it will be impossible for me to reach Cincinnati by the 11th of June.

May the Divine wisdom direct, and the Divine blessing attend the counsels of the Convention.

I remain, my dear Sir,
Yours, very cordially and respectfully,
WILLIAM JAY.

S. P. CHASE, Esq.

West-Indies.

From the League.

PROTECTION THE BANE OF THE COLONIES—MONOPOLIST OPPRESSION OF THE NEGROES.

We are constantly hearing complaints from the colonial monopolists of the losses and ruin they have sustained by the abolition of Slavery, of the idleness of the emancipated negroes, of the falling off in the production of sugar and coffee, and of the impossibility of competing with slave labor, because of the high wages demanded by the free negroes. These statements are eagerly caught hold of by slave-owners to show that, by the confession of the proprietors themselves, the experiment of the abolition of Slavery in the British colonies has proved a failure. We regret to find that statements like these, in which the enemies of emancipation rejoice, are not confined to the planters, but that the Bishop of Barbadoes* has lent the high authority of his name to the calumny, by declaring in a sermon which he has thought proper to preach *twice*, and which has been published in the newspapers, that, in consequence of some reports respecting the laboring population, "*freedom was a curse rather than a blessing to them.*"

We rejoice to be able to state, from a very full knowledge of what is passing in our West India colonies, that, though the success of emancipation has been *retarded* by that bane of the colonies and of the abolition of slavery, *protection*, there never were more encouraging evidences that free labor will finally triumph over Slavery than exist at present; and we are prepared to prove that there is not the slightest foundation for the complaints of the colonial planters, or for the daring assertion of the Bishop of Barbadoes.

We showed, in our article of the 8th of February last, that the falling off in the production of sugar during the period of apprenticeship was the consequence of the unjust and infamous treatment of the negroes by the planters. The flogging of females was continued, and "during the short period of two years, in Jamaica alone, 60,000 apprentices received in the aggregate 250,000 lashes, and 50,000 other punishments by the tread-wheel, the chain-gang, and other means of legalized torture." After the period of emancipation, when the planters could no longer compel the negroes to work by the whip, they endeavored to compel them to work at such wages as they chose to dictate; and, in cases of refusal, unroofed and even demolished their cottages; trod their provision-grounds underfoot with oxen; increased their rent double, treble, and even fourfold; distrained their goods and imprisoned their persons. This spirit of persecution, with the view to compel labor on their own terms, is not extinct, but it has assumed another form. Open oppression became dangerous—it was necessary to disguise it under the forms of law and so the colonial Legislatures (composed of planters)—under the pretext of there being a short supply of laborers, and the public welfare (the welfare of the said planters) requiring an increase—have passed laws to encourage the immigration of foreign laborers, not by every planter importing at his own expense any such laborers he may need, but *to remedy the evil of high wages by taxing the bread and other necessaries of the negroes, for the purpose of providing a fund for bringing rival labor into competition with theirs.* We do not recollect any instance of such barefaced legislative tyranny since the time of Edward III. when a statute passed for regulating or keeping down wages, whereby it was enacted that—"Every servant or laborer shall be bound to serve him that doth require him at certain accustomed rates of wages, (fixed by act of Parliament,) or else be committed to gaol until he find surety to serve." Again, in the time of Richard II. the landlord legislators passed another act to lower wages, candidly assigning as the reason, that, "*on account of the high price of labor, the tenant-farmers cannot pay their rents*"!! and it was therefore ordained that a pair of stocks should be provided for every town, and that such servants and laborers as would not serve and labor without "*outrageous and excessive hire*," should be set in the stocks.

There is a striking resemblance in monopolist legislation all the world over: it is the offspring of selfishness, and its degree of oppression is proportioned to the ignorance or weakness of its victims. Our own landlord legislators are not satisfied with merely taxing the corn and provisions of a whole people for their own supposed exclusive benefit, but they take care in making laws to shift the burden of taxation from their own to other shoulders, and then set up the cry of "exclusive burdens" to divert attention from the robbery, as thieves are loudest in their cry of "stop thief" when retreating from their plundered victim. Thus the duty on personal property, accumulated by a life of toil and care, is taxed with probate and legacy duties; but property in landed estates is transferred from generation to generation *without the payment of one farthing of either of these taxes!* A tax is levied upon fire insurance, on merchandise, and every other kind of property, *except farming stock!* Horses used for trading purposes pay a duty; but when *used in husbandry they pay none!* Dogs used to protect property are taxed; but *shepherd's dogs are exempt from taxation!* Lime and dung only pay turnpike tolls when used for trading purposes; *when used for land they pass toll free!*

Lord Sandon has reason to be proud of his colonial friends, for they appear equally to possess that nice sense of legislative justice which the noble lord has so long supported in Parliament, and which has been his chief recommendation to his wooden-bible supporters.

The Rev. W. Knibb, from Jamaica, in a speech at a recent meeting of the Baptist Missionary Society, gives some details of Jamaica legislation, which show that the sugar monopolists have taken care to secure the like protection on their precious selves from taxation with the corn monopolists of the mother country. Jamaica is almost entirely dependent upon foreign supplies for food. The duty on flour has been raised from 4s. to 6s. per barrel. Corn meal is an article of great consumption by the laboring population. In the time of Slavery, when purchased by the planters to feed the negroes, the duty was *threepence* per barrel. Now that the *free* negro has to purchase it for himself, the duty has been raised to *three shillings!* When the slave-owners fed their negroes with rice, the duty was *one shilling per cwt.*; now that the negroes have become buyers of rice, the duty is *four shillings per cwt.* Salt fish, for slaves, paid a duty of 6d. per cwt.; for free negroes, it now pays 2s. per cwt. Turtle, which the *negroes do not eat*, is duty free. Pork, imported to feed *slaves*, paid only a trifling tax; now that it is imported to feed the *free* negroes, it pays 20s. 6d. Soap, to wash the hands of slaves, paid 9d. per box; to wash freemen, it must pay 2s. per box.

Since emancipation, the negroes have purchased little freeholds, and a great demand has arisen for timber to build their houses. Before freedom, the tax on white and pitch pine was 4s.; but since, it has been raised to 8s. for white, and 12s. for pitch pine, and the tax on shingles has in like manner been raised from 1s. to 4s. and 8s. But whilst the duties on all the necessary articles consumed by the negroes have thus been raised since they became freemen, the duty on staves for sugar hogsheads, which *they do not use*, has been kindly reduced from 12s. the duty during Slavery, to 2s.; and the tax on wooden hoops, which was 4s. has been reduced to 1s.! The sum expended to import other laborers at the expense of the negroes, up to 1844, amounted to £128,271, besides £95,000 voted for the same object during the present year.

Now, will it be believed, in the face of this outcry about the scarcity of laborers, and the high price of labor, that the average rate of wages in Jamaica is only 1s. per day out of crop, and 1s. 6d. per day during crop? Yet this is the fact; and, so far from there being a scarcity of laborers, in most cases the earnings of the laborers have not been more than 4s. per week, because, during the last two or three days of the week, they have had no labor. In these circumstances, to import additional laborers at the expense of the negroes, and with the threatened purpose of reducing their wages, is sheer folly and wickedness, and can have no other effect than to produce animosity and heartburnings; whilst on a population just emerging from licentiousness, the introduction of Coolies, in the proportion of one hundred men to eight females, cannot fail to be the source of fresh crime and immorality to an alarming extent.

It is amusing to hear those who put their trust in acts of Parliament, instead of trusting to their own exertions for prosperity, attributing their want of success to every cause but that which appears most obvious. Our corn monopolists we find ascribing their present distress to the Canada Corn Bill, or the new sliding scale—to Peel's tariff, or the admission of foreign cattle. In like manner, the sugar monopolists complain of the abolition of Slavery and of their inability to compete with slave labor, because of the high price they are obliged to pay for free labor. But if they had labor for nothing, it is evident that their condition would not be improved. They give little enough for labor; but it is quite as much as it is worth. A laborer that cultivates the ground with his hands and nails, can earn no wages, because he would probably not be able to produce more than would supply his own wants. A laborer who scratches the ground with a hoe, (which is the Jamaica system of cultivation,) must necessarily earn a small amount of wages when placed in competition with those who, with better tools, raise four or five times the quantity of produce. The rude state of cultivation in Jamaica, sufficiently accounts for all their difficulties. A recent writer* observes—"Almost the only implements of husbandry in common use, are the hoe, the bill, the cutlass, and the axe. Manure is conveyed to the field on the heads of laborers in baskets or trays, filled by the hoe; exhibiting in these respects no improvement on the rude usages of our Saxon forefathers! Little is done in the way of drainage, alternate crops, artificial grasses, or manuring. Soils are usually wrought until exhausted; after which they lie fallow for several years. 'The farmer may form some idea of the waste of labor in the West Indies,' says an intelligent American traveller, (Dr. Hovey,) 'by supposing his lands to be all cultivated with Indian corn, and no agricultural implements allowed him, except a mule, a pack-saddle, a wooden tray, and a stab-hoe.' The old methods of cultivation are the rule—the improvements the exception. The hoe, the cutlass, and the tray, and others of equal antiquity, still usurp the place of the plough and spade, the muck-fork, the wheelbarrow, and the tumbril; whilst the practical knowledge of the *last century* is still regarded by many as superior to the experience and science of the present day."

To bolster up a wretched system like this by protection is nothing less than offering a premium on ignorance and idleness, alike injurious to the planters and the negroes. To spend large sums in the importation of rival laborers, and to tax the negroes for the purpose of paying the expenses, are flagrant cruelty and injustice, whilst it will fail to accomplish the relief which the planters seek. It is calculated that, in planting canes, *a pair of horses and a plough will do the work of thirty-five men.* WHAT IS WANTED, THEN, IS NOT AN IMPORTATION OF HILL COOLIES, BUT AN IMPORTATION OF HORSES AND PLOUGHS, AND MACHINERY, to make labor more productive. We have lying before us the most abundant evidence that sugar can be—*ay, that it is—made by free labor* as cheap in Jamaica as in any other country, and that it can be made cheaper. Happily there are even in Jamaica a few intelligent and enterprising planters, and these, like our most intelligent agriculturists, repudiate protection and desire to see it abolished. Among this number is Mr. George Price, of Worthy-park, St. John's, who has addressed an interesting letter to the

emancipation. We are told that no stimulus but the whip will induce the negro to work like a white man. The experiment has been for the first time fairly tried on the railway now making in Jamaica, and, we are happy to say, with the most complete success. The stimulus of a just reward for labor, and kind and honorable treatment, has proved equally efficacious in Jamaica as in England. The negroes on the line are employed on piece-work, and, notwithstanding the exhausting heat of the climate, they have performed daily an equal amount of labor with laborers engaged in the same kind of work in England; indeed, the engineer declares "he prefers the negroes to Irish and Scotch laborers." Their earnings on piece-work amount to 2s. per day. Here is an important and gratifying fact, proving the superiority of free over slave labor; and we trust our Anti-Slavery friends supporting the sugar monopoly will ponder it before they presume again to raise the cry that free labor needs protection.

Communications.

Letter from Ohio.

WARREN, TRUMBULL Co. July 2, 1845.

Friend Gay:—Since the spirit of "compromise" which governs the councils of the nation, has induced the lawmakers to lessen somewhat the burdens of postage, I embrace the opportunity to write a few words in regard to the Annual Meeting of the Ohio American Anti-Slavery Society, and some of the other meetings attended by Abby Kelley, B. S. Jones, and myself, since our arrival here. The Annual Meeting at New Lisbon, commencing the 5th of June, and continuing through the two following days, was very fully attended; the house was not large enough to hold all present, and many were obliged to stand around the windows or beneath the awning at the end of the building. The average attendance was probably from eight hundred to a thousand people. A large house was applied for (the Presbyterian Church,) but it could not be obtained, and the one in which the meeting was held has since been closed. Much interest was manifested by the people who were present, and the discussions on some of the resolutions were quite animated. A resolution on the United States Constitution, and the action of *the Fathers* who framed it, branding them as hypocrites in their pretensions to love of liberty created a great deal of excitement and stirred up the *blind patriotism* so deeply implanted in the breasts of the people by early education, which makes them so boastful of the deeds of their forefathers, and so unwilling to believe that they *could be* in any degree false to their high professions of attachment to the inalienable rights of man. A number of persons took part in the discussions, among whom were two clergymen, who came to the defence of the Constitution, the Fathers, and the Church, and displayed the usual amount of priestly equivocation, and sophistry, one of them ending his speech by giving us, with the condescending air, so peculiar to a pro-slavery minister, when he finds he can do nothing else, a little *advice* in regard to our dangerous views. The patriotic feeling of the audience manifested itself in strong threats of mobocratic violence. The first evening of the meeting rotten eggs were brought into the house, but none were thrown; passing through the streets the next morning, groups of men were standing at every corner of the streets, earnestly engaged in discussing the all-absorbing topic of the malign imputations cast upon the memory of the Fathers: dark threatening glances were cast upon me as I walked along, and curses both loud and deep uttered by the bystanders. The same intense excitement continued through the whole time, but no outbreaks of actual violence took place beyond escorts of men and half-grown boys screaming boisterously through the streets. Toward the close of the meeting, a contribution and pledges for the Society were taken amounting in all to more than two hundred dollars and Saturday afternoon an adjournment took place, until such time in the Fall as the Executive Committee see fit to call another gathering. Since that time we have held meetings at Salineville and New Garden, small villages near Lisbon, but with a population never sufficient to gather audiences of from three to five hundred people. At Salem, Benjamin S. Jones and Jane Elizabeth Hitchcock joined us, and a three days' meeting, held there in the Quaker Meeting-house, (Hicksite,) was fully attended. Salem is a strong Liberty party place, and considerable discussion took place on the rise and character of the party, and its inefficiency and worthlessness, as well as wickedness, as an Anti-Slavery instrumentality. Two clergymen, the Rev. Mr. Coon, a Presbyterian, and Rev. Mr. Ambler, a Methodist, came forward to defend the Church, and raise the cry of *Infidel*. All the churches in the place (except one belonging to the Baptists, which was too small) had been closed, and these men came forward to hide as far as possible the false position in which they stand as professed teachers of Christianity. Mr. Coon is, I understand, a Liberty party man—but if Liberty party can fellowship one who can come up as an apologist for the Presbyterian Church, it only shows that it has made a most dangerous compromise with the priestly power which exerts so strong an influence in this land, and cares more for sect and popularity, than for poor crushed humanity. Mr. Ambler was "as much an Abolitionist as any body," and yet came forward to defend the Methodist Episcopal Church—and in so doing *amhled* over the truth most adroitly, as was manifest to most who heard him; saying that slaveholding was not a sin under all circumstances, and afterwards declaring that "*no Christian could be a slaveholder.*"

From Salem we came east to Columbiana, Benjamin being in company; Jane Elizabeth we were obliged to leave in Salem, sick with the measels. She is now fast recovering, and will probably join us about the middle of July, or first of August. At Columbiana we held a two days' meeting, well attended, and the following day (Sunday) a large number of people came together in a barn in Unionville, near Columbiana, to discuss the church question. We thence passed on to Canfield, where we found ourselves in the midst of the cold, deadly influences of sectarianism, transplanted from old Connecticut into the Western Reserve, and throwing its withering blight over the kindlier impulses of humanity. All the four churches in the village were closed, but we held a meeting in a large barn belonging to Jacob Barnes, a warm friend of the cause. The attendance was not large, but a good number of Madison Papers and Brotherhoods were scattered among the people. Our next meeting was held at Poland, ten miles east of Canfield. We went into the Presbyterian Church the first afternoon, but the minister came home in the evening, and ordered it closed. The next day the Methodist house was opened, and our meetings were fully attended. The woman with whom a friend had engaged board for us was a member of the Presbyterian Church, and the morning of the second day we were with her, she told our friend who had made the arrangement with her, that Rev. Mr. Kurr had called, and informed her that she would, by the mere engagement to shelter us, and give us food, lay herself open to church censure!! The poor woman fearing the anathema of the parish pope more than anything else, felt compelled to break her promise, and we left her at once, and went to a friend's house to pass the rest of the time. Last Sunday, in a beautiful grove, four miles east of Poland, we held a very interesting meeting, and discussed the church question. Our meeting here commenced day before yesterday afternoon, and closes to-day. This county is a stronghold of Liberty party, and the character of the party and the Constitutional question have been the main topics of discussion. The 4th and 5th of July we hold a meeting at Jefferson, Ashtabula county, the residence of Joshua R. Giddings, and spend the month of July on the Reserve, all meeting at Marlborough, Stark county, the 1st of August, to hold an Emancipation jubilee. Thus far our labors in this State have been much encouraged by deep interest and inquiry on the part of the hearers, and we look forward with high hope of a continuation of the same encouragement. Liberty party is less exclusive here than in the East, but the same *in kind* as any political party must be. By the way, what means the inquiry of Wm. Goodell, in his letter to the Cincinnati Convention, in regard to what action the Liberty party shall take on "monopolies," &c. or whether it shall "court the alliance and foster the power of a growing and rapacious aristocracy at the North," and do without the "assistance" of the working-men of the North "and thus assent to their *unnatural alliance* with the slave power?" Does he mean to ask which party, Whig or Democratic, the Liberty party shall court alliance with? Verily it looks like it to me, though the language is rather *political*. The Executive Committee of the Ohio American Anti-Slavery Society have decided to establish a paper at New Lisbon, to be called the *Anti-Slavery Bugle*, and adopting for its motto, *No union with Slaveholders*. A fair number of subscribers are already obtained, and it will, in a few weeks, be regularly issued. I must close, for I fear this communication is already too long. Yours for the cause,

G. B. STEBBINS.

SOUTH CAROLINA, 3d July, 1845.

Messrs. Editors:—I have been an attentive reader of your paper for the last six months, and am indebted to it for whatever knowledge I possess, of the ends and aims of Abolitionists, or of the means by which they propose to accomplish their objects.

The absence of correct information as to the real condition of the slave population of the South, on the part of writers and speakers on that subject, palpably apparent in your columns, is to me a matter of surprise. I am not to be understood as intimating a belief, that this ignorance is either wilful or voluntary—far from it, for it seems to be equally common to all parties, *pro* and *Anti*-Slavery. I have, it is true, heard it often remarked by persons from the North, that very erroneous ideas in relation to Slavery were entertained there, but I had no conception before I became a subscriber to your paper, of the degree and extent of such want of information. You believe, and no doubt sincerely, the institution of Slavery as it exists in the South, to be "a lawless, merciless, tyrannical system"—"a moral pestilence"—"that they," (the slaves,) "are subject to the lash of brutal task-masters"—"recognized as brute beasts"—"plundered of the fruits of their toil without redress"—"enjoying no constitutional nor legal protection from licentious and murderous outrages upon their persons"—"are ruthlessly torn asunder"—"the tender babe from the arms of its frantic mother, the heartbroken wife from her weeping husband, at the caprice or pleasure of irresponsible tyrants"—"they suffer the pangs of hunger, the infliction of stripes, and the ignominy of brutal servitude"—"they are kept in heathenish darkness"—"the guilt of its oppression is unequalled by any other on the face of the earth."

Now, while I freely admit that Slavery, like all other human institutions, is liable to be abused, and in too many instances has been abused, I hesitate not to say, that this picture is a most gross misrepresentation,—(unintentional no doubt,) and for the truth of this assertion, I appeal to every Northern man, however much he may be, in principle, opposed to the system, who has resided in the South, if but for one month, under circumstances which enabled him to form any judgment on the subject. It was to be expected, as a matter of course, that the representations of runaway slaves, of their condition while in Slavery would be exaggerated; but that is not all,—these narratives are so embellished by the persons who write them—have so much the air of fiction and romance, that they cannot for a moment pass as solemn truths with any one the least acquainted with the subject. The truth of this remark might be easily shown by reference to your columns. The instances of abuse on the part of slaveholders, which you occasionally republish from Southern newspapers, it would seem to me, ought to excite in the minds of our Northern fellow-citizens, a suspicion at least, that their views in relation to the matter, are not altogether correct. Whenever a case of the maltreatment of a slave occurs, it is indignantly denounced, and effectually corrected by public opinion, and if of a character cognizable by the laws, duly punished. For the truth of this remark, I have only to refer to the case of the mulatto boy in New Orleans, which lately appeared in your paper. The boy in question, had been most barbarously beaten by a fiend of a master, who was certainly not an *Anglo*, and not, it is to be hoped, a native American. What followed? The boy no sooner appeared in the streets, than a crowd, composed of men, women, and children, collected around him as an object of curiosity, or rather of pity. Two citizens, seeing that the boy must die by the way, informed the Recorder of his condition, who promptly had him brought to the police office, where he was examined by a physician. As the doctor examined the wounds, they were necessarily exposed to the bystanders, who, by an involuntary exclamation, expressed their indignation against his torturer. The doctor pronounced the boy in a precarious condition, but said that by proper treatment he might recover, and advised that he should be sent to the Charity Hospital. The Recorder ordered that he be at once taken there, and thither he was conveyed by the police, on a litter—his back upward. "We have always urged," (continues the Picayune,) "the due chastisement of slaves when they fail in their duty, and indeed, the legal punishment of free people of color when they assume to be disrespectful to whites; but we would think ourselves less than man, did we not give emphatic expression to our reprobation of such an act of unmitigated cruelty as this." This case is no doubt believed by our fellow-citizens north, to be a common instance of Southern cruelty, and received as positive proof that Slavery is a "lawless, merciless, tyrannical system;" whereas, I affirm, properly considered, it furnishes proof to the contrary. Would, may I respectfully ask, the case have excited more intense sympathy or indignation, had it occurred in New-York? Would or could the police, or the citizens, have done more than was done in New Orleans? Certainly not, legally—the mob might, indeed, and probably would have proceeded forthwith to the residence of the master, and have pulled down or fired his house. The case shows that such instances are rare and uncommon, or it would not have created the excitement which it did. Indeed, I doubt whether one individual in any fifty thousand of the Southern people, white or black, ever saw or heard of such a case before, or even conceived that such a breach of humanity could be perpetrated. It also shows that such outrages, when they do occur, so far from being sanctioned or tolerated by public opinion, are reprobated in the strongest terms, and held up to general indignation; it moreover proves that the police have cognizance of such offences. Without knowing what the laws of Louisiana may be, I can say confidently, that in most of the States south, in such a case, if the boy lived, the master would be indicted for a misdemeanor, and on conviction, fined, imprisoned, and compelled to find security for his good behaviour; if the boy died, then the master would be indicted for murder, and on conviction would be undoubtedly hanged.

It may be urged, however, that an institution which is liable to such enormous abuse, must be intrinsically wrong, and therefore ought to be abolished; yet most of the relations of society are liable to a like abuse. Have you never known or heard of instances of cruelty on the part of husbands toward their wives, of parents toward their children, or of masters toward their apprentices? If the Northern press may be relied on, more cases of cruelty, and of as aggravated a character, on the part of persons standing in these relations, happen in that region, within any given period, than are to be met with in the South, on the part of slaveholders; still I believe no considerable portion of the people in that quarter, have, as yet, seriously proposed to abolish marriage, the authority of parents over their children, or of masters over their apprentices.

You are, in truth, and in your own estimation, engaged in a mighty work—greater, perhaps, than you are aware—no less than the entire subversion of society, civil and political, in twelve or thirteen States, and which you do not hope to accomplish without overthrowing the Federal Union. This work you propose to effect at all risks and at every hazard—by moral and legitimate means. Your "principles forbid the doing of evil that good may come." "For victory your trust is solely in God." May I then be permitted, without being understood as calling in question the honesty or purity of any man's motives or intentions, or of charging any man or class of men with intentional misrepresentation, to suggest whether it does not become persons engaged in such a cause, to examine carefully the grounds on which they are proceeding—to be morally certain that the facts from which their conclusions are drawn, do really exist. *Truth* is profess to be the basis of your cause. Then, have you resorted to all the means within your reach to obtain the *truth*? If you have, I must say you have signally failed in attaining it. Believing that, were you conscious of being in error, you would rejoice to be set right; and knowing that you have too much confidence in the rectitude of your cause, and the soundness of the principles on which it is founded, to exclude from your columns matter either of fact or of inference, because seemingly in opposition to your views, I ask leave to address you, and through your paper, your readers, on some matters principally of fact, which I desire respectfully to submit as worthy of your, and their consideartion; with this understanding, that it will afford me pleasure, if you will, at your convenience, expose any error or fallacy, of fact or of argument, I may happen to fall into. I acknowledge that I have no pledge to offer for the veracity of my statements, but my name, for which you cannot be at a loss, and which, however much I may be averse to seeing it in a newspaper, you are at liberty to use, if deemed *necessary*. I shall avoid as far as possible stating any fact not susceptible of such proof as would be satisfactory in a court of justice.

It is not my intention to content myself with assuring you briefly, and in general terms, that in the slave States, or at least in Georgia and the Carolinas, (the extent of my personal knowledge,) negroes, bond and free, are under the protection of law—that the institution is favorable to the development and growth of all, or many of the more interesting and finer feelings of human nature—that on the part of masters, its tendency is, to cherish toward the slaves, kindness and unremitting attention to their wants, in infancy, in sickness, in health, and in old age—on the part of the slaves it inspires gratitude, confidence, fidelity, devotion to the interests of the master, which they consider, and which in fact is, their own, and an attachment to his person, and to the persons of his children nothing short of filial affection—that the relation of master and slave inspires mutual feelings and attachments which can scarcely be comprehended by persons unacquainted with the institution—that in point of morals and exemptions from vice and crime, the people of these States, white and black, will compare favorably with any other population in the world—that slaves are recognized and treated as human beings, and amply remunerated for their labor, by a liberal supply of food, clothing, all the necessaries, and not a few of the luxuries of life—that there are no wrongs which a master will sooner resent or vindicate, than violations of the rights of his slaves, for whose welfare he is responsible to the laws, to public opinion, and to his own conscience—that families are seldom separated except for crime, or under circumstances over which the master has no control—the tender babe from the mother, never—that the separation of families among them is not of more frequent occurrence than among the white population of other countries, who, though nominally free, occupy the same station and perform the same duties—that by position, they are subjected to as little ignominy, and less suffering, mental or physical, than the laboring classes of other countries—that due attention is paid to their religious instruction, and in short, that they are better fed, better clothed, better lodged, and their wants better attended to in infancy, in childhood, in sickness and old age—they do less labor and are better paid for it, and are more contented and happy, than any other laboring population (as that term is understood by political economists) on the face of the earth. I do not, I say, propose to be content with such general assertions, however confident I may be of their truth, but will proceed to prove each proposition, with as little delay as time and opportunity will permit; for I must remark that I am a working man, with a large family dependent in part on my personal labor.

P.

Compassion for Slaveholders.

Whenever a man or a woman (?) advertises his or her runaway slave, would it not be an act of kindness and compassion to that master or mistress, for Abolitionists to send him or her some suitable tract, pamphlet, or letter? Return good for evil. When Southerners endeavor to bribe others to seize upon fugitives in the free States, it is such an outrage upon Northern rights and feelings, that it would justify every man, woman, and child in returning a suitable lecture upon Slavery. Shower down truth upon them—make the mail groan with the precious burden—pour Anti-Slavery light upon every benighted individual whose mental vision is so darkened as to think it criminal in a man or woman, to run away from Slavery. These individuals need instruction—they give you their post-office address in their anxiety to catch their running, breathing, "chattels personal;" let us avail ourselves of it. Since you have inserted their advertisements *gratis*, they cannot complain of the postage, should you send them a copy of the National Anti-Slavery Standard, containing the same,—marked. It would make a rampant slaveholder stare, if, whenever he advertised a slave, he should be flooded with abolition publications, letters, and communications, from all quarters of the Union, especially from the free States. Were this practice to become general among those who are opposed to Slavery, he would receive many communications from the South and Southwest that would astonish him—from men and women who knew whereof they spoke—who could speak feelingly and *understandingly* to such a slaveholder. The first sent would no doubt be received and read, and might make an impression on the conscience before the recipient was aware. He might (in some cases) direct the postmaster not to deliver to him such communications, but many others would receive them; some would fret, others fume, but if *proper selections and communications only*, were sent, a blessing *would follow*, and the master would sometimes be tempted to run after the slave, not to recover his sloping estate, but to obtain more light upon this important subject—he would find himself awakened as out of a frightful dream, and his first inquiry would be, "Where am I?" "what has been the matter with me?" what shall I do to be saved?" Try the experiment, Anti-Slavery men and women.

Anti-Slavery information is needed by

W. F. Berry, Upper Malboro,' Prince George's county, Maryland.

Ann Harrison, Pomonkey, Charles county, Maryland.

John D. Bowling, Aquasco, Prince George's county, Maryland.

William Thompson, John H. Dagge, Mrs. Ann Ward, Miss Emeline Ward, Pomonkey Post office, Charles county, Maryland.

Francis A. Dickens, Ossian Hall, Fairfax Co. Virginia.

Here are five men and three women (!) who have had their advertisements inserted gratuitously in the Anti-Slavery Standard, and the least they could do would be to read the paper containing their advertisement. Please send them each one, if you think it calculated to do good.

It is a fact, that a large proportion of the slaveholders *know* it is *wrong* to hold men and women in Slavery, and will admit it to *one person*, when there are no witnesses present—then, when they receive a suitable letter, communication, pamphlet, or paper, from some unknown individual, who cannot possibly have anything personal against them, individually, but only against their cast or class, as slaveholders, it may *make them reflect*—we cannot perceive any possible harm it can do.

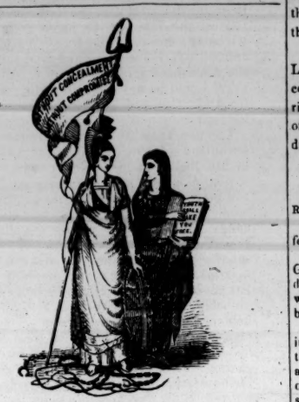
Be very careful, *if letters or written communications* are sent, *that they be penned in best wisdom*. As a general rule, it would be better to send tracts, or short printed communications; although a letter or communication *properly written*, might prove far *more effective*.

To write a proper letter to a perfect stranger, whose age, temper, habits, relations, and associations are not known, requires that the writer should keep close to the true light—yet there are many in the Anti-Slavery ranks *who can do it*; let them not hide their talent—for when He who lent it comes, as come he will, they will be required to account for the way in which they used it.

A SUBSCRIBER.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, JULY 17, 1845.



Jonathan Walker.

I had the pleasure of welcoming this victim of the Peculiar Institution, to this city on Friday last. He arrived by sea, direct from Pensacola, and reported himself at the Anti-Slavery office immediately on his arrival. I meant to have given some particulars of his interesting story for this week's paper, but I am disabled from writing by sudden and severe illness. Annexed is the Letter and Resolution forwarded him by the Secretary of the British and Foreign Anti-Slavery Society, and his reply. The report of the Legislative Council of Florida, referred to in the last letter, is also published below.

Correspondence.

27 BROAD STREET, LONDON.

Dear Sir:—The painful circumstance in which you have been placed by your humane and Christian attempt to deliver some of your fellow-men from the sufferings and degradation of Slavery, are not, as you will perceive by the accompanying resolution, unknown to the Abolitionists of Great Britain.

They truly sympathize with you in your affliction, and they trust that the efforts which are to be made for your deliverance from the power of evil men, and evil laws, will be succeeded by the divine blessing.

Your faith and patience may be greatly tried, but I trust you will be divinely sustained through the conflict, and that you will have a large share in the prayers, as well as in the sympathies, and assistance of your friends.

Trusting that you will meet with becoming fortitude your approaching trial, and that whatsoever may be its issue, you may find the "joy of the Lord to be your strength."

With great respect and esteem,

Yours, very truly,

JOHN SCOBLE, Secretary.

To Capt. JONATHAN WALKER.

British and Foreign Anti-Slavery Society, for the Abolition of Slavery throughout the world.

27 NEW BROAD STREET, LONDON.

At a meeting of the British and Foreign Anti-Slavery Society, held at 27 New Broad street, on Tuesday, October 4, 1844, George Stacey, Esq. in the Chair, it was resolved unanimously,

That, considering the enormous wickedness of American Slavery, whether viewed in relation to the iniquity of its principle, which deprives nearly three millions of human beings of their personal rights, or to the atrocity of its practice, which subjects them to the deepest degradation and misery; this Committee feel it to be their duty, publicly and warmly, to express their sympathy with those devoted friends of humanity, the Rev. Charles T. Torrey and Capt. Jonathan Walker—who are now incarcerated in the prisons of Maryland and Florida, for having aided or attempted to aid, some of their countrymen in their escape from bondage; and to assure those Christian philanthropists that they consider the cause for which they have to suffer, honorable to them as men and as Christians; and the laws under which they are to be arraigned, as utterly disgraceful to a civilized community, and in the highest degree repugnant to the spirit and precepts of the Gospel. On behalf of the Committee,

THOMAS CLARKSON, President.

JOHN SCOBLE, Secretary.

October 8, 1844.

TO THE COMMITTEE OF THE BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY, LONDON.

NEW-YORK CITY, July 12th, 1845.

Very kind and highly-esteemed Friends:

I arrived this day in this city, and embrace the earliest convenient opportunity to acknowledge the reception of the kind letter of your worthy Secretary, John Scoble, and the accompanying resolution adopted at your meeting in London, on the 4th of October, 1844, expressive of your opinion of, and feelings towards Charles T. Torrey and myself. The letter was forwarded through the kindness of a friend in New-York, and reached me just two months after its date. But it is impossible for me to express upon paper the feelings which the reception of the letter and resolution excited.

I am an American-born citizen, and have lived forty-five years under this Republican form of Government, but I am ashamed to acknowledge that, while enjoying the greatest social and religious privileges of any nation upon the earth, boasting of our liberal and free institutions, of the inherent right of all men to "life, liberty, and the pursuit of happiness," of our arts and science, civilization, and the dispensation of the gospel; yet we cherish in our midst the most heinous, unjust, oppressive, and God-provoking system that ever cursed the dwellers of earth, nourishing jealousy and discord through the land, poisoning the life-streams of our Union, corroding the vitals of this young and growing nation, and destroying the mental and moral faculties of one portion of its inhabitants, to corrupt and debase the other: and if any one is found among her sons whose humane feelings prompt him to extend an act of sympathy towards 'his deeply-injured fellow-subjects—who have nowhere to look with any earthly hope for the mitigation of their wretchedness, but in the hearts of the few, and are denied the privilege of seeking redress from the laws and counsels of their country—such an one is sought out and hunted like a beast of prey, and dealt with as a traitor to his country, and as a slayer of his fellow-men; and this, notwithstanding every precaution has been used to prevent any act of violence on the part of the truly wronged, and none but pacific means are countenanced to obtain relief.

While my mind has been filled with such considerations, and while undergoing the most degrading punishments that human invention has produced from the hands of my own countrymen, I receive from a high and honorable source in a foreign and monarchical country, the warm and cordial sympathies, and favorable consideration and approbation of the cause for which I suffer, and detestation of the course pursued against me, from entire strangers, whom I never saw, and probably never shall see this side of another world.

I heartily respond, gentlemen, to the declaration in the last clause of the resolution which you adopted, that "the laws under which we were to be arraigned are utterly disgraceful to a civilized community, and in the highest degree repugnant to the *spirit* and *precepts* of the *gospel*."

You are probably aware ere this of the result of my first trial in November last, under four indictments. Since that time I have been detained in prison until the 16th of June, when, after having undergone a second trial on the 10th of May, under three indictments, I was released by the liberality of friends, in paying the fines and costs of prosecution, which were charged against me. With the exception of two and a half months, I was kept in chains during the whole of my imprisonment.

Let me assure you again, my dear friends, of my gratitude for your kind and humane consideration. It is a source of deep regret to me that the original letter and resolution were taken from me while in prison by the authorities, but not however till I had secured a copy of each, which I hold invaluable. They were laid before the Legislative Council of Florida, and a report made thereon, a copy of which I enclose.

Trusting that all needful blessings from our divine Lord may attend you individually and collectively in all coming time, and enable you to accomplish much in the righteous cause you have espoused for the amelioration of the condition of the deeply-injured and oppressed children of man,

I remain, respectfully, your grateful friend,

JONATHAN WALKER.

REPORT OF THE LEGISLATIVE COUNCIL OF FLORIDA.

Mr. Ferguson, from a Joint Select Committee, made the following report:

The Joint Select Committee, to which was referred the Governor's communication in relation to the correspondence of the British and Foreign Anti-Slavery Society with Jonathan Walker, with the accompanying papers, beg leave to report;

That they regard the right of defining crimes and passing laws to prevent or punish such crimes, as amongst the clearest and most valuable rights of a free people, and the interference of foreign States with the exercise of that right, as insulting and unwarrantable, and that it should be repelled promptly and indignantly.

This principle, so undeniable in the abstract, acquires additional interest and importance from the circumstances of the particular case to which the duty of the Committee has directed its attention. It can no longer be denied that systematic and powerful influences are at work throughout a large portion of Europe and many parts of our own country, the direct tendency of which is to impair our rights of property, and to involve ourselves and the unconscious objects of this false philanthropy in one common ruin. A vicious fanaticism, clothed in the garb of religion, is prowling around our borders, and by means of its more reckless and abandoned instruments, invading our inmost sanctuaries, whose direct purposes, scarcely concealed, are to deluge our very hearth-stones in blood, and to rear an altar to its false principles upon the ruin of all that is precious to us as freemen and dear to us as men.

The most sanguine and forbearing amongst us must long since have been painfully convinced of the existence of this unfriendly feeling towards us among some of our own countrymen; and the public mind throughout the whole of the Southern States has been roused to a state of distrust and watchfulness, which augurs ill for that harmony which is becoming between members of the same great family. The South has no cause for self-reproach, growing out of this feeling of estrangement. Their position has been eminently that of self-defence; and they are prompted to maintain that position by every consideration of duty and of self-interest. They would be recreant to themselves, and unworthy of the rank which they hold among the nations, if they were to falter in the assertion of their rights and in their resistance of this foul injustice.

In the unhappy dissensions which have grown up between ourselves and our countrymen of the North, there are, however, considerations prompting us to still longer forbearance. It is not easy to forget that we are brothers, enjoying the same great heritage of liberty which was purchased by the blood of our common sires. We are reluctant to let go our confidence in the returning sense of justice of those who are bound to us by such endearing ties, and we will not willingly dissever from our soil, the blood-honored fields of Lexington, of Bunker Hill, and of Saratoga—we will "suffer long and be kind"—will bear many things, hope many things, and endure many things. And we do this the more readily because there is no hesitation amongst us as to the limits of this endurance. Among the millions of bosoms that are throbbing under a sense of the injury and outrage which have been so wantonly inflicted upon us by our Northern brethren, though there are many that plead for longer forbearance and forgiveness, there is probably not one that does not feel that there is a point beyond which forbearance would be ruin and dishonor—there is not one that would not unhesitatingly fling to the winds all the cherished recollections of the past, and all the exulting hopes of the future, rather than bow down in slavish abasement to the demands of those who seek to sacrifice us upon the shrine of their unholy fanaticism.

But the feelings which thus prompt us to forbearance, under the injuries done to us by the abolition incendiaries of the North, teach no such forbearance towards the foreign incendiaries, who intermeddle with our domestic institutions, and seek to interfere with the administration of our laws. We regard their false and intrusive philanthropy with unmingled resentment, and it becomes us to resist at once, and in the most effectual manner, all their efforts to control us in our internal police. The Committee regret that the only means which are within our reach to counteract their hostile designs, and to avert danger from ourselves, consist of increased penalties for the violation of our laws, and in stricter police arrangements in regard to the negro population. It is to be regretted that the punishment for such flagrant crimes should fall rather upon the less responsible agent, who is induced by a desire of gain or by an ignorant fanaticism to come among us on his unholy crusade, than on the more wicked and intelligent felon, who plots his cowardly schemes of mischief in the security of a foreign country, and still more is it to be regretted that we are constrained, in self-defence, to cut off some of those indulgences to our SLAVES, which has made their situation hitherto one of happy contentedness.

But the responsibility is not with us. Heavy is the accountability of the Abolitionists, both in Europe and at the North, not so much for the happiness and harmony of a great nation, which he has disturbed and perilled by his ignorant and wicked intermeddling with the affairs of which he knows but little, as for the new burdens which he has imposed on the slave, and the new obstacles which he has interposed to the gradual amelioration and improvement of his condition.

Self-protection is the primary law, and we shall stand justified in the eyes of God and of man, in defending ourselves from unjust aggressions, though the means of safety may bring punishment and suffering where it is not most deserved.

The crime of negro-stealing has heretofore been punished by our laws with exceeding leniency, and in the very striking case to which the attention of the Committee is now directed, where the offence was flagrant, and the evidence conclusive, the punishment of the guilty man was so slight, as to prove that heretofore, in punishing this crime, we have not in any degree been moved by undue resentment. Henceforward we are compelled to regard negro-stealing, by the instruments of the Abolitionists, as a crime of a different character. It is no longer a mere larceny, but a species of treason against the State—a direct assault upon the very existence of our institutions. The negro-stealer, too, is now armed with new powers—he is upheld, encouraged, aided, and almost canonized, by men in high places, whose commendation and sympathy inspire new vigor and fresh perseverance. The thief is taught to regard himself as an agent in the hand of Providence, and he encounters danger with the spirit of a martyr. Slight punishments will not deter him from renewed offences, for he is taught to believe that his sufferings excite the sympathies and bring down upon his head the blessings and the prayers of the Christian world.

In obedience, then, to the rule which requires that the punishment of an offence, should be commensurate with the difficulty of preventing it, as well as its enormity, the Committee feel constrained to recommend that the crime of negro-stealing and of aiding and abetting negro-stealing, be made punishable hereafter by death. They make this recommendation, not lightly, but with a deep and impressive sense of the responsibility which they assume—but they feel that the responsibility in its heaviest extent, rests elsewhere. They believe that such a law is necessary to the safety of the country in the new aspect in which this crime must now be regarded; and if blood be the penalty which the negro-stealer has to pay for his crime, it will be upon the skirts of those whose excitements and applause have driven him to his doom.

As there is a bill now before the Senate making negro-stealing punishable with death, the Committee content themselves on this head with earnestly recommending its enactment into a law.

Some of the circumstances developed in this case of Jonathan Walker, have satisfied the Committee that there are evil disposed persons amongst us, who permit themselves to be made channels of intercourse between the convicted felons in our prisons and their accomplices abroad, and in other ways lend their aid to the dissemination of unsound and dangerous doctrines on the subject of Slavery. Towards such offenders, the law should be unsparing in its penalties. To punish such of this class as are found among us with sufficient severity, and exclude those who may be officiously intruded upon us, its most solemn sanction should be invoked; but the Committee apprehend that while we remain in a Territorial Government some embarrassment might arise in the enforcement of police laws adequate in their rigor to the suppression of the mischief; and as we are about to assume, under the blessings of God, the privileges and the powers of a free sovereign State, the Committee recommend that this subject, together with that of new police regulations, with regard to the slaves themselves, be postponed till the meeting of the first General Assembly of the State of Florida, and they earnestly invoke its serious attention to the whole subject in all its relations and bearings.

The Committee having considered all the subjects referred to them, beg to be discharged from their further consideration.

WALKER ANDERSON,
Chairman of the Senate Committee.
I. FERGUSON, Jr.
Chairman of the House Committee.

Marie, ou Esclavage aux Etats-Unis.

Tableau de Mœurs Américaines; Par Gustave De Beaumont, l'un des auteurs de l'ouvrage intitulé, Du Systeme Penetentiare aux Etats-Unis. Paris, 1835.

Slavery forbids that the blacks should be taught to read or write, or permitted to meet, at will, for public worship, under pain of whipping or imprisonment, according to the color and caste of the offender. When the fathers of the North humbled and degraded themselves to give to Slavery that celebrated guarantee of their sacred honor and their physical strength, called the Constitution of the United States, they were not probably aware what the consequences to themselves and their posterity would be. Indeed there is no knowing where the line that diverges from right will terminate, in the course of generations. Thus much is clear, that fidelity to the letter and spirit of that compromise has deprived us white folks of sundry literary privileges which we might otherwise have enjoyed.

We remember one or two instances of such deprivation, which are worth mentioning.

There was, (perhaps is—the Southern editors are unwilling to exchange with the Standard, and therefore we are unable to say,) a paper published in South Carolina called the Columbia Telescope. "Let the tongue" it said, "that speaks of abolishing Slavery, be cut out and cast upon a dunghill."

The editor of this paper was always active in the work of literary proscription. When he spoke, Northern publishers fearfully held their tongues. A reprint of a very able journal of a residence in this country, by an Englishman of eminent qualifications, was expected from the American press. The Messrs. Harpers wrote to the editor of the Columbia Telescope thus:

"You have no doubt heard of Mr. Abdy's book which was represented to us as very ably written, and likely to be profitable; but we were told also that Mr. Abdy was an Abolitionist, and we would have nothing to do with him. We are, very respectfully,

Your obedient servants,
HARPER & BROTHERS.

This house soon afterwards got out a novel in great haste, and therefore without customary precaution, in which Anti-Slavery sentiments were expressed. The Southern censor spoke, and the Northern publisher apologized, as follows, in a letter to a Charleston bookseller, which was published in the Charleston Mercury, and thus the Southern brethren were again pacified:

"DEAR SIR:—We were entirely ignorant of the fact that the 'Woods and Fields' contained the objectionable matter referred to in your letter of the 2d instant, until after the work was published. The peculiar circumstances in which we were placed, rendered it necessary to issue the work in an usually short time, and without previous perusal. We regret the inadvertancy very much. We trust, however, that our friends at the South are sufficiently well acquainted with our views and feelings on the delicate subject in question to attribute the circumstance to the right cause. By this time it must be pretty generally understood, in your section, as well as elsewhere, that we uniformly decline publishing works calculated to interfere in any way with Southern rights and Southern institutions. Our interests not less than our opinions would dictate this course, if there were no other less selfish considerations acting upon us. Since the receipt of your letter, we have printed an edition of the 'Woods and Fields' in which the offensive matter has been omitted. In haste,

"Yours, respectfully,
"HARPER & BROTHERS."

One more illustration. During the years 1831 and 1832, two French gentlemen, M. M. De Tocqueville and De Beaumont travelled in America, under the sanction of the French Government, mainly for the purpose of examining the Penitentiary system of this country. On their return, they published in conjunction a work on that subject. But they had examined many things besides the prisons and the penal laws; and M. De Tocqueville shortly after gave the world the result of his observations in that work on the American Government, called Democracy in America, which has become so well known here; while M. de Beaumont, his colleague, made the novel named at the head of this article a vehicle for his ideas on some points of American manners. This philosophical novel, full of acute observations, and interesting as it would naturally be to Americans, not only as one of the justest views of the United States, but as throwing a reflected light upon the manner of being in France, has never been able to find a translator or publisher here. We propose (*vide* p. fourth,) to enrich the columns of the miscellaneous department of the Standard with a translation.—c.

Preface to Gustave Beaumont's Novel.

M. de Beaumont shall speak for himself to the reader. The following is the preface to his volumes:

"I owe to the reader some explanation, touching the matter and the manner of this work.

"I ought to inform him that everything in it is real except the form. It was not my main object to write a romance. The story which is made the medium of my ideas, is extremely simple. I do not doubt that under a skilful and practical pen, it is capable of the most interesting treatment, and the most dramatic effect. But I am ignorant of the art of the novelist, and do not promise in this work an intricate plot, or well-managed situations, or complicated events, or any of those arts which are used to excite, sustain, and hold in suspense, the interest.

"During my sojourn in the United States, I saw a state of society which is sometimes in harmony and sometimes in contrast with that of France; and it seemed to me that if I could faithfully communicate my impressions of it, the recital would not be entirely useless. This work contains my real impressions conveyed through the medium of fiction.

"I well know that presenting the truth under this veil, I run the risk of pleasing no one. The very title may repulse the serious, while the frivolous, whom the name of a novel might attract, will go no farther than to ascertain the serious design of the work. All I can say, is, that my first object has been to present a series of careful observations; that all in this work is founded on fact; that the personages only are fictitious; and, in fine, that I have chosen this exterior, in order to secure the attention of that portion of the public that seeks in a book, at once thoughts for the mind, and emotions for the heart.

"I have announced my intention of painting American society: it remains only to give the dimensions of my picture. Two things are principally to be observed in a people; its institutions and its manners." [*Mœurs*—which, meaning at once morals, manners, and habits, customs and usages, might be more expressively translated by the phrase that Miss Edgeworth uses in her eulogy upon Leadbeater's Irish cottage dialogues:—"they are the best possible sketches of the *manner of being*," &c.]

"I shall be silent on the first. At the moment of

one to contest. But I feel myself restrained by the warmth of my private friendship. I have, however, the firmest conviction that after having read that work, so beautiful, so complete, so full of the highest reasoning, and in which the depth of the thoughts can only be equalled by the elevation of the sentiments, every one will think I have judged wisely in not having treated of the same subject.

"I therefore propose to describe only the 'manner of being' in the United States: and here I ought to observe to the reader that he will not find in my pages a finished picture of it. I have tried to indicate the principal features, but not the entire physiognomy of American society. If this book should be received with indulgence, I hope to complete hereafter the work here begun. Truth to tell, one single idea predominates in this book, forming, as it were, the central point round which all the action takes place.

"The reader is not unaware that there are still slaves in the United States. Their number amounts to more than two millions. It is certainly a singular fact—this of so much servitude in the midst of so much freedom. But what is perhaps more extraordinary, is, the violence of the prejudice which separates the slave-race from the free;—that is to say, the negroes from the whites. Society in the United States exhibits to whoever will study this prejudice, a double element, to be found with difficulty elsewhere. Servitude reigns in this country at the South, while the North has no slaves. One beholds at the South the evils of Slavery in full strength, and at the North its consequences after it has ceased to exist. Slaves or the free negroes constitute everywhere a separate people. To give the reader an idea of the barrier between the two races, I will cite a fact of which I was witness. [Some persons, says the author, in a note to his second edition, have regretted that he should weaken the interest of the story, by relating this fact beforehand; but he thinks it necessary to have done so, in order not to seem to his French readers to have exceeded the bounds of *romantic probability*. As no American reader will be disposed to doubt for an instant the *actual* probability, nor even the *necessity* of such a fact in this country, we shall not mar the plot by anticipation. After relating the fact, the author proceeds.]

"If the withering contempt which attaches to the colored race, even to the generations where not a trace of color is perceptible, occasioned only trifling distinctions, the examination I have entered upon would present no interest but that of curiosity. But this prejudice has a graver tendency. It continually deepens the gulf which separates the two races, and follows them through all the phases of social and political life. It governs all the common relations of the whites with the men of color; corrupts the first, whom it accustoms to domination and tyranny; determines the fate of negroes, whom it delivers up to the persecution of the whites; and rouses, between the two, hatred so deadly, wrath so lasting, collisions so dangerous, that one may rightfully affirm, that its influence must extend even to the remotest futurity of American society.

"It is this prejudice, born of servitude and of the race of slaves, that forms the principal subject of my book. I have desired to show how great are the miseries of slavery, and how deep are the traces that it leaves in the usages after it has ceased to exist in the laws. These remote consequences of an evil of which the first cause has disappeared, are what I have principally endeavored to unfold.

"I have interwoven numerous and various observations on American manners, with the principal subject of my book; but the condition of the colored race in America, and its influence on the futurity of the United States, are the true subjects of the work. This seems the proper place to inform the *serious* public, to whom I address myself, that at the end of each volume may be found in the form of appendix and notes, a quantity of *serious* matter, truly so, in form as well as in fact. Such are the notes concerning the social and political condition of slaves and free blacks, and those on social equality, duelling, religious sects, the Indians, &c. These notes compose half the work.

"I will not close this preface without begging my readers, and above all, my American readers, (if this work should ever reach America,) to remember that the opinions expressed by the characters of the romance, are not always those of the author. Sometimes I have been careful to modify them, and even to controvert them in the notes. [*All such notes will be given in connection with the text in the translation.*—c.]

"In fine, except in a very few instances, which are for the most part indicated, the facts of the story are true, and the impressions given, such as I myself have experienced. It should not be forgotten, that in painting American society, the author presents only its general features, and that exceptions, though not specified at the time, often exist under the general rule. Thus, in one part of the work I have said, that neither literature nor the fine arts exist in the United States; and yet I have met in America, distinguished men of letters, skilful artists, and brilliant orators. I have seen there, elegant *salons*, polished circles, and intellectual society. In this case, as in many others, my observations apply to the great majority, not to the individual exceptions.

"I close with a reflection to which I attach some importance.

"M. De Tocqueville and myself, each published at the same period, a book on subjects as distinct from each other, as is the government of a people in contradistinction from its manners. Those who read these two works, may receive different impressions of America, and may therefore come to the conclusion that we do not agree in judgment respecting the country we have traversed together. Such is not, however, the cause of the seeming discrepancy they may remark. The true reason is this: De Tocqueville has described institutions, while I have sketched manners. Now, political arrangements are, in the United States, much more admirable and well apportioned than social ones. While the *man* finds few family enjoyments and few social pleasures, the *citizen* enjoys in the political world, a multitude of rights. Beholding American society from such different points of view, we could not properly make use of the same colors in painting it."

The Happy and Contented Slaves.

The following paragraph is from the Washington Union of last week:

ELOPEMENT OF A LARGE GANG OF RUNAWAY NEGROES.—We learn from a police magistrate, that sixty or seventy runaways passed through this city last night, *en route* for Pennsylvania. They have eloped, doubtless, according to a preconcerted arrangement, from the neighboring counties of Prince George, Charles, and St. Mary's, in Maryland, and are said to be armed with scythes, bludgeons, and some guns. They left the city by the road leading out through 7th street, and are probably hoping to make good their escape through the counties of Montgomery and Frederick, Maryland. We understand that nearly two hundred citizens of Washington and the vicinity have started in pursuit, who will, doubtless, succeed in securing most, if not all of them.

This movement created a great panic in Washington and Baltimore. At Washington, Col. Henderson had the marines of the garrison and the navy-yard under arms all the night of the 7th, and arms were distributed to volunteers. Many families were so alarmed that they took refuge in the arsenal for the night. In Baltimore there was also a great deal of excitement and affright, and the military were also called out. As is usual, the force, and, no doubt, the intentions of the slaves, were exaggerated and misrepresented.

A letter, dated Washington, the 8th, in the Courier, gives further particulars:

This morning about nine o'clock, it being ascertained that the negroes had taken the way towards Rockville, Montgomery county, (having passed through the turnpike gate, two miles north of this city, a party of about twenty persons, went out with double barreled guns, revolving pistols, &c. on horseback and in baggies, with a view to overtake and arrest the fugitives. At 9 o'clock to-night, authentic intelligence reached this city that a party of citizens from Rockville, learning that the fugitives had marched on the skirt of their village, and struck into the Frederick road, had followed the runaways and overtaken them at a place called Logtown, where a fight ensued, the negroes resisting desperately with clubs and stones. It was then found necessary to fire upon the fugitives. Eight were wounded, two of them severely; twenty-two of the negroes immediately surrendered; many ran to the woods and made their escape, but some of these were afterwards taken. It is certain that twenty-nine of the fugitives were captured and lodged in Rockville jail. My information is derived from a respectable citizen who left Rockville about 4 o'clock this afternoon. It was confidently expected that most of the negroes who fled to the woods, would be taken, as the neighboring farmers had turned out in great force, and would scour the country. The woods near Logtown where the battle was fought, were completely surrounded.

The final shocking result of this attempt to secure the rights to "Liberty and the pursuit of Happiness," is contained in the following letter to the Herald:

BALTIMORE, July 12, 1845.

The Runaway Negroes—Cruel Treatment from their Captors—Shot Down like Dogs—Triumph of Whiskeytown.

I learn from a gentleman who was present at the arrest of the gang of runaway negroes, near Rockville, Maryland, that they were treated in the most brutal manner by their captors. When surrounded by the Rockville volunteers, they were commanded to surrender, and because one out of the forty showed a determination to resist, a whole volley of balls from rifles and pistols was poured indiscriminately among them. Those wounded are Ferdinand, slave to Wm. Browner, a ball in the left side of the neck, which will probably prove fatal; James, slave of Edwin Jones, rifle ball in his back, which will cripple him for life; David, a slave of John Hamet, part of his cheek torn away, and a ball in his back; David, another slave of John Hamet, his right arm completely shattered with a musket ball; James, a slave of Barnes' estate, perfectly riddled with balls in his side and neck, and part of his cheek torn away; Mark, do. a pistol ball in the back of his neck; James Gray, belonging to Chas. Rye, severely wounded on the side of his face: Lewis Dey, slave of Colonel Miller, struck with a ball on the side of his face; Henry, slave to General Chapman, a ball in his back. Had their arms been loaded with fine shot, or even a little coarse salt, it would have answered every purpose; but instead of that, the deadly bullet must be used, and aim taken, in every instance, as will be seen by the direction of the shot, at the head and shoulders, instead of the extremities. They could not, however, have fallen in with a more brutal and cowardly set of people in the world than the citizens of Rockville. Unless they have greatly improved of late, there are but two or three sober men in the whole town, and they are tavern-keepers. It used to be said that more whiskey was drank daily in little Rockville, than in any other town in the State, and from the valor displayed by them on this occasion, it is evident that they must have been aroused to the battle from their Bacchanalian orgies. What a noble debt of gratitude is due to them, for giving to our State such a character for brutality. Some of them on their return, even regretted that they "could not make the damn niggers resist, so that they might have had the pleasure of shooting them all down." They were all marched with ox-chains, hand-cuffs, &c. and driven through Washington yesterday, on their way to their homes, more like a drove of hogs than human beings. In less than a week, those that escaped the balls of their captors, will be on their way to the cotton fields of Louisiana, while some, at least of the wounded, will die of neglect. Although slaves, when they behave well, are not badly treated in Maryland, for a runaway slave there is no compassion. Although no Abolitionist, I detest brutality in every shape, and think that there are white men both in this city and in Washington, who are more deserving of punishment for assisting and encouraging them in their foolish attempt to escape.

It is not unworthy of remark, that this organized attempt by a hundred slaves to fight their way northward, happened in the same week that the news of the acceptance of the terms of Annexation by Texas reached us. It is probably not the last one that will be made. The slaves know as well as their masters the increased value of human flesh.

Since the above was in type, I have received a letter from a friend in Washington, an extract from which follows. The facts are substantially the same as those given in the above extracts, but as the account is more minute, I doubt not it will be interesting to our readers:

"Eighty-four slaves passed through this place some days since on their way northward. They were all from Charles county, Maryland, which is down the river southeast of the city, and a hard kingdom it is. They left there in the night, and after arriving here, which was about three o'clock in the morning, they separated into three companies and took different roads, and bolted on to the North as hard as they could go. In the morning one of the owners who said seven of them were his, pursued this far, and not knowing which company to follow became exasperated, and gave out that he would give a thousand dollars for them, or the *heads* of them. This started out the "*nigger* pen" keepers and all the tavern loafers, some on horseback, some in buggies, with fleet horses, and some on foot in pursuit. But after being out all day under a burning sun, they returned unharmed and unprofited to the city, and sneaked into their holes, the worthy citizens of Rockville having scented them out and arrested them twenty miles north of this place. Two parties are not yet heard of, but a dispatch having been sent on, a party of thirty-one was overtaken by the Rockvillians eight miles north of that place, and being armed with guns they commanded the runaways to give themselves up or every man would be instantly shot. They resisted and resorting to stones said they would go on, they were going up there to do some work. The whites pressed them, and the most officious one was fired at by one of the slaves, who had a pistol, and the others exhibited some arms. They were then fired on, and eight of them soon shot. Part of them were captured, and afterwards, say the next day, the whole party of thirty-one was lodged in the Rockville, Montgomery county jail, and were on the next day paraded through the streets of Washington, heavily ironed, and placed in one of the slave prisons, the one kept by the man who regularly advertises in the National Intelligencer and other city papers for 'young negroes,' whose prison, with its high walls, is here called the '*nigger* pen,' and may be pointed out from the capitol steps of 'the freest nation on earth.'

"It is reported that the runaways were headed by a white man, but this does not appear to be true, as no such man has been seen, and it is hard to distinguish between black men and white men when many white men (to all appearance) are slaves.

"One of the men was left in Rockville jail "to be hung' for snapping the pistol at one of the assailants."

Cheap Postage.

The usual custom with publishers, is to take no letters from the post office that are not pre-paid. It will be necessary to adopt the same rule for the Standard, if the experience of the past week is an earnest of what we are to expect in future. It is out of all reason to tax the Society two and a half or five per cent. on every dollar which it receives for subscription to the paper. The new law, in taking the franking privilege from the postmasters, through whom we have heretofore received most of our money, will be anything but cheap postage to us, if this tax is to be levied upon us. Will our subscribers be considerate about this matter, and remember that it will be a very trifling thing to them to pay once a year the postage on a letter enclosing their subscription, while it will be a very heavy burden upon us if we are obliged to pay for all of them. The request is so reasonable, that I do not doubt it will be attended to.

The Mexican Instalments.

Mr. Shannon has at length explained this business, in a letter to the Secretary of State. He says that the fourth and fifth instalments were paid in the local treasuries of Mexico, and would have been paid but for the revolution. There is no doubt that they will be paid "as soon as the Mexican Government could command the pecuniary means." The Government does not claim to be relieved from further payment, but asks for delay, from want of means.

This Week's Paper.

FOURTH PAGE.—*Poetry*: Stanzas to the Memory of Thomas Hood. *Miscellany*: Marie, or Slavery in the United States, (translated for the Standard.) Extract from Colman's Report on Agriculture. Deferred Items.

FIRST PAGE.—*Peculiar Institution*: Domestic Slave-Trade. Deplorable Inhumanity. Very Horrible. Extract from State Review. Affecting Sight. Lost Child. *Pro-Slavery*: Governor Hammond's Letter—*(continued.)* A Modern Balaam. *Selections*: Benjamin S. Jones and J. E. Hitchcock. Letter from Wm. Jay to the Anti-Slavery Convention at Cincinnati. *West Indies*: Protection the Bane of the Colonies.—Monopolist Oppression of the Negroes.

SECOND PAGE.—*Communications*: Letter from South Carolina. Letter from Ohio. Compassion for Slaveholders.

☞ The Haïtian Peasant, No. 3 of the Haïtian sketches, came too late for this week's paper. It will appear next week.

In another column will be found a letter from South Carolina, which will be read with interest. A sudden illness, already referred to, prevented me from finishing an article which was commenced in reply to it. The writer is assured that his communications will be all published without hesitation, however much we may differ.

☞ Notice. ☜

An adjourned meeting will be held this (Thursday) evening, at this office, to hear the Report of the Committee on a Constitution, and the list of officers for the new Society. A punctual and full attendance is earnestly requested.

ERRATUM.—In the Communication in last week's paper respecting the Greenplain Monthly Meeting, the name of Thomas Beanson, should read *Branson*, and Ebenezer Wood, "Elizabeth."

ACKNOWLEDGMENTS.

For the Standard—from June 16, to July 12, 1845.

C. M. Green, Port Byron, N. Y.	$1 50
C. W. Allis, Skeneateles, "	2 00
John Barrow, " "	3 00
Mexican Consul, New-York city,	37 50
F. H. Hardy, Lowell, Mass.	4 00
Mrs. Sarah Harris, Fall River,	3 00
Israel C. Page, Bucksport, Me.	2 00
Nathan Grave, Richmond, Ia.	2 00
Rebecca Shreve, "	1 00
H. A. Bell, Lebanon, Ct.	1 00
Cyrus Merriam, Putnam O.	5 00
T. Coles, Little Falls,	2 00
H. Sargent, Boston,	2 00
L. Robinson, "	2 00
Moses Sawin, Southboro', Mass.	75
Maria E. Whitcombe, Brooklyn, Ct.	2 00
Dr. Walter Channing, Boston,	2 00
Jonathan Phillips, "	2 00
Harriet Dow, Portland, Me.	2 00
Sally G. Andrews, Bradford, N. H.	2 00
Wm. N. Andrews, Dover, "	1 00
John S. Parkman, Utica, N. Y.	3 00
Concord Female A. S. Society,	2 00
Enoch Gray, Pendleton, Ia.	2 00
A. R. Pope, Kingston, Mass.	2 00
Lucretia Hussey, Nantucket,	2 00
John Shelden, Farmington, N. Y.	2 00
Sydney Smith, Borodino, "	2 00
J. R. Bond, Mt. Morris, "	6 00
A. Weller, Skeneateles, "	1 00
Anthony Cock, Canterbury, "	2 00
John Sedgewick, Waterloo, "	2 75
Thomas McClintock, "	25
John Bradford, Providence, R. I.	25
Wm. Griffith, New Lisbon, O.	2 00
Isaac Trescott, Salem, "	25
C. B. Macy, Nantucket,	2 00
Jairus Shove, Fall River,	4 00
John Ketcham, Jericho, L. I.	2 00
E. Hibbard, Randolph, Vt.	2 00
Daniel Osborn, Dover, N. H.	2 25
	126.25
Donations.	
Reuben H. Ober, Lowell, Mass.	5 00
Edmund Jackson Boston,	100 00
	105.00
Total amount,	$231.25

FRANCIS JACKSON, Treasurer.

E. S. Ably, England, by M. W. Chapman, for imprisoned Abolitionists, $24 15.

GENERAL INTELLIGENCE.

General Items.

From the New-York Tribune.

Texas News.

We take the following extracts from the Washington Union of Saturday:

We have received the official advices which have been received by our Government, by the revenue cutter Woodbury, with later dates from Galveston.

In speaking of the present military resources of Mexico, and the state of preparation for war on her Rio Grande frontier, the "Civilian" says:

In reference to the recent reports that Mexico has been concentrating troops upon her northeastern frontier, and making preparations to take and hold possession of all that portion of territory not known as "Texas proper," or Texas as it was before the separation from Mexico, the "Telegraph" says:

"It has been satisfactorily ascertained that Mexico is wholly unprepared for the emergency. The late rumors that she had concentrated seven thousand troops in the country east of the Sierra Madre, prove to be utterly erroneous; and it is now found that the forces in the eastern provinces are as weak, if not weaker, than they have been during the last five years. Even in Matamoras, it is said there are now some two or three hundred troops; and the new reinforcements that have recently arrived from the interior at Saltillo, Monterey, and other large towns, are barely sufficient to supply the losses in the garrisons caused by the frequent desertions. The scarcity of military stores, clothes, and arms, indicates that the new Government is even poorer than that of Santa Anna; and its military resources are scarcely adequate to defend the frontier from the assaults of the Indians."

The Camanches threatened trouble to the settlements high up on the Brasos. The agents of the Government, with much propriety, refused to furnish them with arms and ammunition; and this may be the cause of the recent hostilities.

We obtain the following interesting items from the Civilian of the 21st ultimo:

"Daniel Hornsby, and a Mr. Atkinson, were killed by Indians a short time since, while fishing in the Colorado, nine miles this side of Austin.

"The National Register says that the Government has received information from Capt. Hays, that Santa Anna, the Indian chief, and a part of his tribe, hitherto hostile, has visited Bexar with overtures for peace.

"The National Register contradicts the rumor that the Government had received certain information, from Captain Hays, that a considerable augmentation of the Mexican forces had taken place on the vicinity of our frontier, swelling the whole number of troops to about 7,000. The Register mentions a report brought by a party of traders, that an inconsiderable force had arrived on the Rio Grande, as was supposed, for the purpose of relieving those on duty there heretofore. The same paper says:

"'Of one thing we believe the people may rest assured, which is, that if any such movements, or any other at all suspicious, are being attempted by Mexico, the President will be prompt to act; and that no one will go further in maintaining our rights to the country west of the Nueces inviolate, than he will.'

"We are aware of the election of seven members to the Convention, who have hitherto been opposed to Annexation *in toto*, or who have not regarded the 'conditions' and 'guarantees' proposed by the United States as just and fair towards Texas. We believe, however, that none of these men go to the Convention with the view of preseating any obstacle to the consummation of Annexation, under the terms prescribed; since it is manifest that a majority in the people of every county in the Republic, excepting two, are decidedly in favor of Annexation 'on any terms,' as the phrase goes."

The Germans are apparently pouring into Texas, if we may judge by the following paragraphs from the "Galveston News:"

"The big Johann Dethard, Sudering, arrived on Wednesday, the 18th ultimo, from Bremen, with one hundred and twenty-five passengers for the colony, under the contract of Mr. Fisher, a part of which number left yesterday for port La Vacca, by the sloop Denmark, being destined for the Comel settlement, a few miles above Seguin, on the Guadaloupe.

"The brig Ferdinand, Capt. Hagedorn, arrived yesterday, the 20th ultimo, from Bremen, with sixty passengers, who design, as we are informed, to make a permanent settlement in the country."

In another part of the paper the Union says: The Executive has been polite enough to place in our hands the following correspondence between Major Donelson and the Government of Texas, along with a printed document communicated to the Congress of Texas, and comprising some of the mysteries of the treaty with Mexico.

The papers, which we here lay before our readers, were received in this city last evening. They were brought to Galveston by Col. Samuel B. Marshall, of Nashville, Tennessee—the brother-in-law of Judge Catron, who died at Galveston of a fever caught from exposure to the sun in the prairies, on his way to that place. They were brought from Galveston by Captain Foster, in the revenue-cutter Woodbury, who arrived at New Orleans on the 4th of July; and a letter from New Orleans, which encloses them to our Government, states, upon the authority of Captain Foster, a report which had reached Galveston, that Major Donelson was seriously ill; but "I hope (says the New Orleans correspondent) that the report is without foundation." The Congress of Texas was to adjourn, by resolution, on the 28th June.

The Union then gives official documents, the substance of which we have had by previous arrivals.

Later from Port au Prince.

By the Brig Hayti, Captain Cutts, arrived yesterday morning, in nine days from Port Republican, we learn that President Perriot is still at Cape Haytien, having with him Mr. Paul, Minister of the Interior.

The Dominicans had attacked Lascahobas, a small town on the frontier, and which they claim as a part of their original territory, and had taken it after a struggle of four hours, opposed only by one hundred and fifty of the National Guard. The Haytiens marched against them with one thousand two hundred men, several regiments being also ordered out, as reinforcements in case of need. The Dominicans, however, hearing of the approach of this force, precipitately fled.

Generals Morisset and Bobo, sent at the head of two columns from the North, had taken Hinche, Lascavon, and other towns on the frontier, and had gone into the interior as far as Lamatte, which was in possession of the Dominicans.

This was the latest news from Cape Haytien—all was quiet at Port au Prince: business tolerably brisk; the place very healthy.

From China.—The ship Henry Pratt, Capt. King, has arrived here with advices to April 4th. The British Government at Hong Kong has established houses for smoking opium, under certain regulations—the houses to be open from daylight until 10 o'clock at night, to be closed on Sunday; and the introduction into such houses of weapons, fire-arms, or instruments of any kind by which death might be produced, is absolutely prohibited under severe penalties, as is the sale of opium by retail in other houses. The China market is overstocked with American beef, pork, hams, cheese, butter, tobacco, varnish, pitch, tar, paints, oil, sardines, anchovies, brandies, fruits, and spars.

An Irishman by the name of O'Mara, a passenger per ship Celia, arrived on Saturday from New-York, was arrested on Sunday morning and confined in the Guard-House for haranguing negroes in the public streets, in a seditious manner. He was brought before the Mayor yesterday morning, and after investigation was turned over to a Justice's Court for examination.

We understand that there was quite an assemblage at the Guard-House on Sunday evening, and some demonstration made to rescue the prisoner for the purpose of administering a coat of tar and feathers. The Mayor shortly made his appearance, and succeeded in dispersing the crowd. This caused some excitement among the citizens, and yesterday there was a large gathering at the Exchange during the examination of the prisoner, among whom were several individuals who were determined if possible to seize him and inflict summary punishment. They were, however, foiled in their plans by the vigilance of the Mayor and other peace-officers of the city, and the prisoner was safely lodged in jail.—*Savannah Republican.*

NOTICES.

PIC-NICS FOR THE FIRST OF AUGUST.

It is proposed that meetings be held in

Lynn,	Essex	County,
Lowell,	Middlesex	"
Waltham,	"	"
Dedham,	Norfolk	"
Duxbury,	Plymouth	"
Fall River,	Bristol	"
Leicester,	Worcester	"
Westminster,	"	"
Springfield,	Hampden	"

Processions, with banners and music, should be formed to march from the places above named to the places of meeting, and where it is practicable, music should be provided to vary the exercises, and give opportunity for an occasional change of position. And it is particularly requested that our friends in each town in the county will *immediately* meet together and appoint marshals, to correspond and co-operate with the chief marshals, (who will be named in next week's Liberator,) in making the needful preparations.

A vigorous circulation of the ANTI-SLAVERY PEACE PLEDGE and of the DISUNION PLEDGE before the first of August, will form an excellent preparation for these meetings, and we shall hope to have a large accession of signatures at the meetings themselves. Those pledges are as follows: (See 3d page.)

CHARLES K. WHIPPLE,
General Agent.

FIRST OF AUGUST IN NORFOLK COUNTY.

The Abolitionists of Norfolk county are hereby informed that, in compliance with the request of the General Agent of the Massachusetts Anti-Slavery Society, the Board of Managers of the Norfolk County Anti-Slavery Society have selected DEDHAM as the most suitable place for the celebration of the great event of West Indian Emancipation. The members and friends of this Society, and the Massachusetts Society and its auxiliaries, and the public in general, are cordially invited to assemble at the Town Hall, in Dedham, on FRIDAY, THE FIRST DAY OF AUGUST NEXT, at NINE o'clock, A. M. Whence they will march in procession to the Grove, where the celebration will be held. William P. Atkinson, of West Roxbury, as Chief Marshal, will have the general direction of the arrangements of the day. It is confidently hoped that the several towns in the county will send up even larger delegations than on any former occasion. Besides the topics immediately connected with the illustrious anniversary itself, our own new dangers and duties arising from the annexation of Texas and the prospect of a pro-slavery war, will be considered and discussed. Let the whole anti-slavery strength of the county be present to express their deep sense of the importance of the events that now impend to the fate of our enslaved countrymen, to our own hopes, and to those of the race.

As to the details of the occasion, the Board entirely agree in opinion with the suggestion of the General Agent, that "the convenience of all parties will be best promoted by making this celebration in reality a PIC-NIC; that is, by having no tables set and no general contribution of provision; but letting each individual or party carry their own provision, and at the proper time eat it on the grass, in such plan and manner as they please." They think that the experience of past years proves that it is impossible to distribute provisions to a large multitude, justly and satisfactorily, on the plan formerly adopted; and that a great expense of labor, time, and money may be saved by the simplicity of the proposed arrangement: while at the same time, the picturesque effect of the scene will be enhanced by its adoption. The friends, therefore, who may resort to this celebration, will please to remember that they must furnish themselves with all utensils, drinking vessels, &c. as well as provisions, which they may require for their own use. *Nothing but cold water will be furnished on the ground.* When the meeting adjourns for refreshment, the company will naturally fall into groups, according to their affinities, and partake of such stores as they have provided for themselves.

A programme of the order of procession and of the services of the day, will be furnished hereafter by the Chief Marshal. Let there be a generous emulation between the different towns of the county to see which will send the largest delegation. Let all do their best to make it a proud day in the anti-slavery annals of the land!

EDMUND QUINCY, President.
INCREASE S. SMITH, ANNE WARREN WESTON, } Secretaries.

PIC-NIC IN DUXBURY.

The members and friends of the Massachusetts Anti-Slavery Society, and the public generally in Plymouth county, will celebrate the anniversary of Emancipation in the British West Indies, by a Pic-Nic in Duxbury.

The friends will assemble at the Town Hall, where a procession will be formed at precisely 10 o'clock, under the direction of Edward Y. Perry, Chief Marshal, and will proceed to a beautiful grove, where addresses will be delivered by distinguished friends of the cause.

The exercises will be enlivened by singing from a select choir, and an opportunity will be given for partaking of refreshment, and for recreation.

It is contemplated that each individual or social party shall provide their own refreshments, on the original plan of pic-nics. Pure and cold water will be plentifully supplied.

The friends in the different towns in the county are desired to meet and select assistants to co-operate with the Chief Marshal, and make arrangements for securing large delegations from their respective towns.

ELMA HEWITT, President.
H. H. BRIGHAM, Secretary.

WORCESTER NORTH.—CELEBRATION OF THE ANNIVERSARY OF WEST INDIA EMANCIPATION.

The members and friends of the Massachusetts Anti-Slavery Society, and the public generally, in Worcester county, North Division, will celebrate the first of August by a PIC-NIC FESTIVAL in WESTMINSTER.

A procession will be formed at 10 o'clock, A. M. in the village, near the Town Hall, and proceed a short distance to a pleasant grove, where addresses will be delivered by distinguished advocates of the cause of Freedom, and a collation will be provided for all.

Articles of refreshment for the table are solicited from those who may be disposed to contribute.

Friends in the different towns are requested to organize immediately, by the choice of assistant Marshals, and make arrangements for securing the attendance of large delegations.

J. T. EVERETT,
President Worcester North A. S. Society.
B. SNOW, Jr. *Sec.*

FIRST OF AUGUST.

The colored citizens of Boston and their friends will celebrate the anniversary of West Indian Emancipation at the Tremont Temple, by addresses and singing by the juvenile choir. In the evening, a Soirée will be held at the Chapel, under the Boston Museum, at 7 o'clock. We invite the friends of humanity to participate with us on these occasions. Further notice will be given in due time.

Per order of the Committee of Arrangements,
ROBERT WOOD, Secretary.
Boston, July 1.

CELEBRATION OF THE FIRST OF AUGUST AT FALL RIVER.—PIC-NIC AND CLAM-BAKE.

The friends of Freedom are invited to meet at Rodman's Grove, in Fall River, at 10 o'clock, A. M. to commemorate the emancipation of the slaves in the British West India Islands. At 1 o'clock, opportunity will be given to partake of any lunch which the friends may have brought with them, and at 4 o'clock, there will be given one of the celebrated Indian festivals, called a clam-bake. In the evening, addresses will be given at the Berean Temple, at which all persons interested in the cause of Human Freedom are invited to be present. The speakers for day and evening will be announced in a future paper.

EASTERN PENNSYLVANIA ANTI-SLAVERY SOCIETY.

The members and friends of this Society are notified that its ninth annual meeting will be held on Monday, the 11th of August, at Old Kennett meeting house, in Chester county.

It is expected that this meeting will be one of deep interest, both to the friends and the opponents of the Anti-Slavery cause. To the former, especially such as are embraced in the Pennsylvania Anti-Slavery Society, it will be particularly interesting, from the questions that will be brought before it for discussion and settlement. It is well known to all that there are certain questions, vital to the existence of the Society and the interests of the cause, on which the Abolitionists of Eastern Pennsylvania have for sometime been divided; these it is intended to submit to the meeting, for a full and fair discussion and a definitive decision: so that hereafter without distraction or internal division, the Society may devote its whole energies to the direct promotion of the common cause.

The debates to which these questions will necessarily give rise, will not only interest the members of the Society, but, by the facts and arguments bearing upon the general subject which they will naturally elicit, will, we trust, be the means of converting to our principles many who now stand entirely aloof from the Anti-Slavery enterprise. Other questions, besides, of common interest to all, will receive a due share of the Society's attention; particularly that relating to the propriety of Abolitionists continuing in fellowship with the existing pro-slavery and popular religious organizations of the day.

In addition to a general attendance of the best speakers we have in Pennsylvania, others from abroad—among whom may be mentioned Wm. Lloyd Garrison and Wendell Phillips—will be present to take part with us in our proceedings.

A cordial invitation to attend the meeting is hereby given, not only to the members and friends of the Pennsylvania Anti-Slavery Society, but to the *public generally*.

By order of the Executive Committee.
E. M. DAVIS, Chairman.
HAWORTH WETHERALD, Secretary.

LECTURES BY FREDERICK DOUGLASS.

FREDERICK DOUGLASS will lecture in

Syracuse,	New-York,	" 17
Skaneateles,	"	" 18
Waterloo,	"	" 19, 20
Palmyra,	"	" 21, 22
Rochester,	"	" 23, 24

He intends going as far West as Buffalo—and returning, will hold series of meetings in such towns as he may find it convenient.

THE COVENANTER.

It is proposed to publish a monthly Periodical, thirty-two pages octavo, with the above title, in the city of Philadelphia, the first number to be issued on the first of August, 1845.

The general object of this Magazine shall be to disseminate the doctrines of the testimony of the Reformed Presbyterian Church. Its pages shall be devoted chiefly to the following points:

1. The mediatorial authority of Christ over the nations of the earth, and the immoral character of the Constitution of the United States.

2. The evils and dangers of Popery, in its religious and political aspects.

3. The divine right of Presbyterian Church government, in all its parts.

4. The sin and danger of Slavery, and the duty and safety of immediate emancipation.

5. The duty of total abstinence from intoxicating drinks as a beverage, and the immorality of the traffic in this article.

6. The immoral tendency of the study of pagan literature in the colleges and universities, and the necessity of a reformation in the course of literary studies.

7. The imperative duty of Christians to support Domestic and Foreign Missions.

The following individuals, among others, have agreed to contribute to its pages, and their names will be a sufficient guarantee to the members of the Church and others, that the publication will be worthy of their support.

Rev. Messrs. Robert Wallace, James Milligan, James R. Willson, D. D. William Sloan, Samuel M. Willson, Wm L. Roberts, J. B. Johnston, James M. Willson, Andrew Stevenson, James Wallace, Hugh Stevenson, J. J. McClurkan, James Beattie.

TERMS.

The Covenanter will be published monthly at one dollar per annum, if paid in advance, or before the publication of the fourth number; *one dollar and twenty-five cents*, if paid after the publication of the fourth number, before the termination of the year; and one dollar and fifty cents, if not paid till the expiration of the year. These terms are exceedingly low, and will be invariably adhered to.

Single numbers, twelve and a half cents.

D. SMITH.

TO THE ABOLITIONISTS OF EASTERN PENNSYLVANIA.

Are you ready, dear friends, to commence with us preparations for the Pennsylvania Fair of 1845? Warm hearts and active hands we would enlist, at this early period, that no time may be lost which might be profitably spent in this service. Information respecting what is to be done, it can scarcely be necessary to offer to those who, year by year, have been laboring side by side with us in this department of Anti-Slavery toil, and whose skill and ingenuity have been again and again proved. We want whatever liberal souls will devise, and ready hands execute. The Committee commence their efforts this year with the hope of making the Fair superior to those of preceding years, but this hope cannot, of course, be realized, without your diligent and hearty co-operation. On this we rely. Need we urge upon you motives to action? The slave has found no respite from his sufferings shall we seek respite from our labors in his behalf? Trusting that you are as ready for this work as ourselves, we suggest that you should immediately begin to inquire what you can give or do for this purpose, and how you can best enlist the services of your friends and neighbors. Will some active friends of the cause take measures for forming sewing circles in their neighborhoods, where articles may be manufactured, donations deposited, and interest excited for the Fair? From such a measure, much benefit, beside pecuniary emolument, results to the Anti-Slavery cause. Will not the friends of the cause in Chester, Bucks, and other counties, adopt this plan, and furnish tables, to be superintended by themselves at the Fair? And will not those who cannot conveniently unite with these circles, be diligent and faithful in individual effort? Of all the friends of the slave in city and country, we ask aid. Of the merchant, we ask contributions of merchandise, of the mechanic, the fruit of his handiwork; of the farmer, the produce of his garden, fields, and poultry-yard. But we ask of all *only* the products of *free* and *requited* labor.

Let us, dear friends, commence our efforts with a determination that our next Fair shall yield great and good results to our cause, and *it will do so.*

Contributions may be sent to any member of the Committee, or to J. M. McKim, No. 31 North Fifth street, Philadelphia.

Emma Parker, *Anna M. Hopper,*
Mary Grew, *Maria M. Davis,*
Sarah M. McKim, *Sarah Pugh,*
Hester Reckless, *Martha Carman,*
Lydia Gillingham, *Sarah Douglass,*
Gertrude K. Burleigh, *Sarah Lewis,*
Elizabeth J. Neall, *Margaret Jones,*
Olive Bacon, *Emily A. Winslow,*
Hannah L. Stickney, *Margaret Griscom,*
Mary T. Stickney. *Teresa K. Hallowell,*

BARGAIN EXTRAORDINARY!

THE "*Amity-Mill*" property, near Salem, Columbiana county, Ohio, is now, owing to an *absolute necessity* on the part of the owners, *to make sale*, offered *at more than fifty per cent. below its cash value.* The property consists of an *excellent farm* of one hundred and sixty acres, with good buildings. One hundred and twenty acres of the land, cleared and in a good state of cultivation. The mill is one of considerable note, and its flour is in good repute at the East. This building is nearly new, and is not surpassed in execution and convenience by any flouring mill in the State. It is five stories high, has three run of Burrs, two of these have ground and manufactured in twenty-four hours, *one hundred barrels of flour.* The water-wheel is secured from all obstacles by ice. Space will not admit of a full description of the building. Its conveniences of conveying wheat from one story to another, its various apartments, the completeness of its machinery, &c. &c. must be seen to be understood, or their value appreciated. The supply of water is ample, except at times of the greatest drought. The building alone, cost at least, *ten thousand* dollars. Adjacent to the mill are, an *oil mill*, thirty feet by thirty-four feet, four stories; a good dwelling, twenty-two feet by thirty-two feet, two stories, with cellar. Also, a store-house, eighteen feet by twenty-four feet, two stories, with cellar. Also, a warehouse, fifteen feet by fifty feet. Also, a cooper-shop, sixteen feet by one hundred and six feet.

The property lies in one of the best wheat growing regions in Ohio, and but three miles from Salem, a very thriving town, of twenty stores, and a population of one thousand two hundred, but without water-power.

This property cost $20,000, and is now offered at the low sum of $8,500—$3,000 only required in hand.

For further particulars, inquire of

B. B. DAVIS, Agent.

Salem, 6th mo. 5th, 1845.—2m.

NEW-YORK WHOLESALE PRICES CURRENT.

CORRECTED WEEKLY FOR THE STANDARD.

ASHES.		**

Poetry.

From Blackwood's Magazine, for June.

STANZAS TO THE MEMORY OF THOMAS HOOD.

BY B. SIMMONS.

Take back into thy bosom, Earth,
This joyous, May-eyed morrow,
The gentlest child that ever Mirth
Gave to be reared by Sorrow.
'Tis hard—while rays half green half gold,
Through vernal bowers are ourning,
And streams their diamond-mirrors hold,
To Summer's face returning—
To say, We're thankful that his sleep
Shall never more be lighter,
In whose sweet-tongued companionship
Stream, bower, and beam grew brighter!

But all the more intensely true
His soul gave out each feature
Of elemental love—each hue
And grace of golden Nature,
The deeper still beneath it all
Lurked the keen jaws of Anguish;
The more the laurels clasped his brow,
Their poison made it languish—
Seemed it that like the Nightingale
Of his own mournful singing,*
The tenderer would his song prevail
While most the thorn was stinging.

So never to the desert-worn
Did fount bring freshness deeper,
Than that his placid rest this morn
Has brought the shrouded sleeper.
That rest may lap his weary head
Where charnels choke the city,
Or where, 'mid woodlands, by his bed
The wren shall wake its ditty:
But near or far, while evening's star
Is dear to hearts regretting,
Around that spot admiring Thought
Shall hover unforgetting.

And if *this* sentient, seething world,
Is after all ideal,
Or in the Immaterial furl'd
Alone resides the Real,
FREED ONE! there's wail for thee this hour
Through thy loved Elves' dominions;†
Hushed is each tiny trumpet-flower,
And droopeth Ariel's pinions:
Even Puck, dejected, leaves his swing,‡
To plan, with fond endeavor,
What pretty buds and dews shall keep
Thy pillow bright forever.

And higher, if less happy, tribes—
The race of earthly Childhood,
Shall miss thy whims of frolic wit,
That in the summer wild-wood,
Or by the Christmas-hearth, were hailed
And hoarded as a treasure
Of undecaying merriment,
And ever changing pleasure.
Things from thy lavish humor flung,
Profuse as scents are flying
This kindling morn, when blooms are born
As fast as blooms are dying.

Sublimer Art owned thy control,
The minstrel's mightiest magic,
With sadness to subdue the soul,
Or thrill it with the Tragic.
How, listening Aram's fearful dream,
We see beneath the willow,
That dreadful THING § or watch him steal,
Guilt-lighted, to his pillow.‖
Now with thee roaming ancient groves,
We watch the woodman felling
The funeral Elm, while through its boughs
The ghostly wind comes knelling.¶

Dead worshipper of Dian's face,
In solitary places
Shalt thou no more steal, as of yore,
To meet her white embraces?**
Is there no purple in the rose,
Henceforward to thy senses?
For thee has dawn, and daylight's close
Lost their sweet influences?
No!—by the mental might untamed
Thou took'st to Death's dark portal,
The joy of the wide universe
Is now to thee immortal!

How fierce contrasts the city's roar
With thy new-conquered Quiet!
This stunning hell of wheels that pour
With princes to their riot:
Loud clash the crowds—the very clouds
With thunder-noise are shaken,
While pale, and mute, and cold, afar
Thou liest, men-forsaken.
Hot Life reeks on, nor reeks that One—
The playful, human hearted—
Who lent its clayless earthiness
Is just from earth departed.

* In his beautiful Ode to Melancholy—originally published in Blackwood's Magazine.

† See his Plea of the Midsummer Fairies, a poem perfectly unrivalled for the intimate sense of nature, tender fancy and pathetic playfulness displayed in it.

‡ "Pity it was to hear the Elfins' wail
Rise up in concert from their mingled dread;
Pity it was to see them all so pale,
Gaze on the grass as for a dying bed.
But Puck was seated on a spider's thread
That hung between two branches of a brier,
And 'gan to swing and gambol, heels o'er head,
Like any Southwark tumbler on a wire,
For him no present grief could long inspire."
[*Plea of the Midsummer Fairies.*

§ Witness the terror of Aram, after his victim lies dead before him. We quote from memory:

"Nothing but lifeless flesh and bone
That could not do me ill!
And yet I feared him all the more
For lying there so still:
There was a manhood in his look
That murder could not kill."
[*Dream of Eugene Aram.*

‖ "For guilt was my grim chamberlain,
Who lighted me to bed,
And drew my midnight curtains round
With fingers bloody red."—[*Idem.*

¶ See his impressive poem on The Elm-Tree. It appeared a couple of years back, in The New Monthly Magazine.

** ——— "Before I lived to sigh,
Thou wert in Avon, and a thousand rills,
Beautiful Ones! and so whene'er *Ida*
Trodden, thou wilt be gushing from thy hills,
Blest be thy loving light where'er it spills,
And blessed be thy face, O, Mother mild!
[*Ode to the Moon.*

Miscellany.

MARIE;
OR
Slavery in the United States.

(Translated for the Standard.)

CHAPTER I.
INTRODUCTORY.

The religious contests which troubled Europe during the sixteenth century, and caused the persecutions of the century succeeding, peopled North America with its first civilized inhabitants.

And still does peace continue to be the fruit of war. After long years of national repose have succeeded each other, the population becomes too numerous; the ranks are crowded; society is encumbered with unemployed ability, frustrated ambition, and precarious means of livelihood. Then pride and poverty, starvation and mental activity, disease of body and agitation of mind, drive the most wretched from the scene of their sufferings, and send them adventurously across the sea into less populous regions, where vacant offices and unappropriated lands are yet to be found.

The first American emigrants were the exiles of conscience; the second were the exiles of reason. And yet not all those are successful who, at the present day, seek a better condition in the United States.

Towards the year 1831, a Frenchman, prompted by various motives, came to the resolution to settle in America.

Full of generous views, he had hailed the new revolution as the symbol of a great social reform. He began its work, but soon he found himself laboring alone. The boldest innovators became suddenly prudent and circumspect; the apostles of Liberty preached servitude; and some were not wanting, shameless enough to boast of apostacy as a virtue.

Disgusted with the political world, he strove to sustain himself by industry, but fortune was not propitious to him. At the age of twenty-five, he found himself without plan or employment, and without any hope from the future, except his share in a moderate patrimony. One day, then, shaking the dust of his natal soil from his feet, he took passage in a vessel at Havre, which bore him to New-York.

In this city he made but a short stay—merely the time necessary to ascertain the best route to the West.

Some counselled him to go to Ohio, where, said they, one can live much cheaper than in any other State. Others recommended Illinois and Indiana, where he might buy, at a low price, the fertile lands of the Mississippi valley. Another said to him:—"You are a Frenchman and a Catholic; why not go to Michigan, where the inhabitants, of Canadian origin, speak your language and profess your religion?"

The traveller followed this last counsel; the easier of adoption, as the route to Michigan was at that time the channel for the current of European emigration.

He went up the North River, which flows majestically between two chains of mountains; passed by a vast number of little towns with great names, such as Rome, Utica, Syracuse, Waterloo. After having sailed across Lake Erie, two hundred leagues long, and passed the Detroit river, he saw spreading before him the immense expanse of Lake Huron, famous for the purity of its waters, and its isles consecrated to the Great Spirit. Coasting along the left bank of this lake, he penetrated into the interior of Michigan, by the great Bay of Saginaw, and ascended the river from which this Bay takes its name.

The banks of the Saginaw are low, like all the country which surrounds the North American lakes. Its waters flow slowly and tranquilly among prairies that their coolness would fertilize, if their sluggishness did not change them into marshes. The aspect of the country here, is cold and unpromising. The sun-light, pale as a mere reflexion, shines but faintly through an atmosphere loaded with vapors. The rushes tremble over the surface of the water; the reeds form a hedge on either bank; and beyond, waves the long grass over which the scythe has never swept. Such is the monotonous scene which everywhere meets the eye. The quivering of the rushes, the murmur of the reeds, the sighing of the grass, and the infrequent cry of the aquatic birds, concealed among the floating plants, are all there is of motion and of life in these wild solitudes. Looking upward, you may see an eagle sailing majestically along the heavens. He follows the bark of the voyager: sometimes hanging moveless over it;—sometimes sweeping onward in flight sublime, he seems to be watching as the sovereign of the desert, the rash stranger who invades his empire. From time to time a savage hut is seen. Not far from it stands an Indian, mute and moveless as the trunk of the old oak, that one would call an antique ruin of the forest.

Sometimes the river becomes narrower; and then, on the highest banks, appears a poor and stunted vegetation. A thin soil covers beds of marble and granite, and hardly sustains a growth of yellow maples, grey pines, and moss-grown bushes. The meagre foliage, and their faded coloring, sadden the beholder. They are small, like young trees, and yet half dead with age.

But sixty miles above the river's mouth, the scene assumes another aspect. The air becomes pure, the heavens blue, the soil fertile. The influence of the great lakes has ceased, and the sun resumes his empire. To the right of the river rolls off the vast prairie from which the floods retire after they have fertilized it. On the left rise gigantic trees, with their ancient and venerable trunks, and young and hardy tops; a magnificent primitive forest, whose numerous clearings attest the presence of civilization.

There the traveller stopped; for he sought not utter desert solitudes, but only the neighborhood of such.

Hardly had he entered these shadows of a growth of centuries, when he saw traces of a dwelling. Here was a maize-field, fenced in with fallen trees; there the remains of half-burnt pines; farther distant the branchless trunks of oaks, left standing as high as man could reach.

He went on till he discovered the roof of a cottage. He reached it by a narrow path, in which he discerned the recent trace of human feet. Soon a smiling landscape met his view. At the foot of the grounds spread a charming lake, enclosed by the forest, like a vast mirror framed in the surrounding verdure. Its calm surface sparkled in the blaze of the burning sun, and its rich environment, beautified by every shade of foliage, was brightly reflected in the crystal water.

A little canoe, made of bark, in the Indian fashion, was lying on the bank, apparently abandoned.

The cottage presented a singular mingling of elegance in its construction, with rudeness in the materials.

Though it was built merely of logs, laid one upon another, there was something in their arrangement which indicated architectural taste. They were arranged with symmetry, and disposed so as to form a certain number of Gothic arches. In the interior, the same mixture of savage nature and human industry was visible. Here was a grassy bank; there a rustic seat made of twisted maple branches; in the distance a flower-garden, bounded by the virgin forest.

The nearer he approached to the solitary abode, the less the traveller comprehended what could be its inhabitant. He was lost in fruitless conjectures, when he saw a man appear. He was dressed like a European, in a style that was simple, without being ordinary. His features were noble, though evidently changed from what they once had been; and his brow, young as it yet was, bore the impress of that cold and resigned melancholy which is the work of continued disaster and long-sustained sorrow.

The traveller approached with some hesitation. "God forbid," said he to the solitary, "that I should disturb your retreat." "You are welcome," politely replied the inhabitant of the wilderness.

These few words told that both were Frenchmen, and a sweet emotion descended into their souls; for great is the joy of the exile, when he hears the voice of his own country in a foreign land.

The solitary took the traveller by the hand, and led him to a little cabin near the cottage, constructed more simply still. There he made him sit down, bade him repose himself, placed before him a frugal repast, and bestowed on him all the cares of benevolent hospitality.

The inhabitant of the forest felt a real joy in the presence of the traveller; still from time to time he became gloomy and thoughtful.

His whole manner announced that his soul was filled with sad remembrances, which sometimes slumbered, but never without a painful awakening.

The two Frenchmen began by talking of France, and very soon, they were conversing together like old friends.

What could bring you to this wilderness? said the solitary to the traveller.

TRAVELLER.—I am seeking a spot which shall please me. I have just traversed a charming country, abounding in the noblest lakes, the loftiest forests, the most beautiful prairies.

SOLITARY.—But where do you intend to fix yourself?

TRAVELLER.—I do not yet know. This solitude fills me with emotion; I have never before seen anything so attractive. Life must needs flow sweetly and peacefully in such a spot. I am tempted to stop here.

SOLITARY.—Why?

TRAVELLER.—To live here. I should be your neighbor.

SOLITARY.—What! would you renounce France forever!—and to live in America! have you duly considered?

TRAVELLER.—Yes—it is a subject on which I have thought much. I love the inhabitants of this country. They are liberal and generous. Each one finds his rights protected.

SOLITARY.—Are you sure that in this land of liberty there is no tyranny?—that the most sacred rights are not trampled upon?——

TRAVELLER.—There is, besides, a simplicity that pleases me in the manners of the Americans. This is my project;—to place myself upon the boundary line which separates savage from civilized life. I would have on the one side the village—on the other the forest: I should be near enough to the wilderness to enjoy the peace and the charm of perfect solitude, and near enough to the cities to take part in the interests of public life.

SOLITARY.—There are illusions which sometimes cost us abundance of tears.

TRAVELLER.—Why should I not be happy here? You, yourself——

SOLITARY.—Invoke not my example, and beware of imitating me; I have already passed five years in this wilderness, and the feeling which I have just experienced on again beholding a Frenchman, is the only pleasure, in all that time, that has entered the heart of the unfortunate Ludovic.

The Solitary rose as he spoke. His countenance expressed an inward trouble. The traveller thus replied, endeavoring to dissipate it:

"I should be charmed to examine your establishment, with the neighboring lands and the surrounding forests."

This wish was agreeable to Ludovic, who gladly complied with it, and seemed happy to show the traveller the whole extent of his possessions.

The latter observed from the first, that the Solitary carefully avoided approaching the pretty cabin of which he had so much admired the elegant construction. His curiosity was increased. "Is this cabin a part of your domain?" said he to Ludovic. "Yes," replied the latter. "I admire the good taste of it," said the traveller, "and should be charmed to look at the interior." "No, no!" replied the Solitary, hastily—"Never! never." "Does any one inhabit it?" Ludovic was at first silent, and then replied with a sad and mysterious pause—"yes." He then conducted the traveller to the opposite side.

While on their way, the two Frenchmen returned to the principal subject of their conversation—America. The traveller went on to express his admiration, which the solitary opposed by sage reflections, and sometimes by piquant raillery. Thus they reviewed together everything in American society which attracts the observation of the stranger.

"Let us stop here a few moments," cried the traveller, when they reached the lake. "What a balmy air! What delicious coolness! How pure is the impression of the whole upon the soul! How beautiful is the heaven above our heads! and how, in front, the forest forms a charming curtain of green at the horizon! How much the landscape is embellished by the roof of your cottage, which stands to the eye as the image of tranquil felicity! Who could be insensible to this picture? Speak, now, without prejudice—what could be found wanting to this solitary retreat, if the love of a young American girl had shed around the spot, its enchantments and its charms?"

Thus speaking, the traveller seated himself upon a grassy bank. Ludovic, with a heart filled with very different emotions, took his place beside him.

Abandoning himself to the poetic impressions, the traveller continued: "In Europe all is sullied and corrupted. There the women are vile enough to sell themselves, and the men are stupid enough to buy them. When a young girl takes a husband, it is not a loving heart that she seeks to unite to her own; it is not a support that she invokes to strengthen her weakness; she marries diamonds, rank, and unrestrained life. She is not utterly heartless; once she loved; but he whom she preferred was not rich. The design was to traffic her off; a carriage was wanting to the bargain, and so the affair fell through. Then they told the young girl that love was folly. She believed them and corrected herself of it. She marries a rich idiot. If she has soul, it is consumed and dies. Commonly, however, she lives contentedly.

"Such is not the lot of women in America. Here marriage is not a traffic, nor love a merchandise. Two beings are not condemned to love or hate because they are united:—they became united because they loved.

"How beautiful and attractive are these young girls with their azure eyes and their ebony lashes, and their pure and candid souls! How lovely are those locks, that art has never disfigured! What harmony in those gentle voices, that have never been the echoes of cupidity! Here, at least, when you approach each other, you are drawn by tender sympathies, and not by the calculations of interest. Would it not be throwing away the chance of tranquil but true felicity, to forbear to seek the love of a young American girl?"

Ludovic listened calmly; when the traveller ceased to speak, he replied.

"I pity your delusion," he said: "I shall not undertake to combat it, for I know how vain for one man is the experience of another. I am, notwithstanding, afflicted at your ardour in the pursuit of chimeras. I could show you by a single example how much you are deluded. You have just eulogized the merits of American women. The picture that you have sketched is not entirely destitute of truth; but your imagination has lent it too brilliant a coloring.

"I believe I can very easily draw a faithful portrait of the women of this country, since they have neither done me good nor evil."

The traveller made a sign of incredulity; but yet, through the sort of courtesy due to hospitality, he signified a desire to learn the sentiments of the Solitary; who, after a few moment's reflection, expressed himself as follows.

(To be continued.)

From Colman's Report.

ELEVATION OF AGRICULTURE AS A PURSUIT AND A PROFESSION.

Where it is practicable I would make the education of a high and extended character; and besides the art of measuring, and surveying, and mapping land, I would have the arts of sketching and drawing, and landscape gardening, taught in the institution. The pursuit of agriculture is almost universally considered as merely a profession of commerce or trade, the farmer looking wholly to its pecuniary results. In a trading community, pecuniary considerations are always liable to control the judgment, and predominate over every other consideration. Where the means are limited, and the farm must be cultivated as the only source of subsistence, pecuniary returns must of course, be the main object. Where, as in England, the cultivator is not the owner of the soil, but an annual rent must be paid, and he is liable, as in most cases, to be compelled to quit his occupancy at the pleasure or the caprice of his landlord, farming must be conducted merely as a matter of business, and there is no inducement to pursue the profession as matter of taste or sentiment. In many cases in my own country, it must, of necessity, be followed wholly as a means of support and of profit, and in some cases as a struggle for life.

But there are innumerable other cases, in which men have the power under the most favorable circumstances, and I am most anxious they should have likewise the disposition, to devote themselves to it as an elegant and liberal profession, worthy of a mind gifted even with the finest taste, and enriched by the highest cultivation. The United States present not many examples of very great wealth, at least when estimated by the standard of wealth which prevails in England, where, indeed, are to be found individual accumulations which distance all the dreams of Oriental magnificence. But, on the other hand, no country upon the globe, and no condition of things since the establishment of society, ever presented more favorable opportunities than the United States for any one, by active and wholesome industry, and a proper frugality, to acquire a competence, and that respectable independence, in which, with a full supply for the necessities of life, and an abundant provision for its comforts, there will be found within reach as many of the elegancies, and ornaments, and luxuries of life, as a well-disciplined and healthful state of mind can require. I have seen too frequently such beautiful examples in our country villages, and scattered over many parts of a land in many respects favored by Heaven above every other, not to be deeply impressed with a condition of life which, where its blessings are properly and gratefully appreciated, seems to leave little more on earth, for a rational and reflecting, a benevolent and truly religious mind, to ask. Happy is it where its waters are not poisoned by an insatiate avarice, nor disturbed and thrown into confusion by ambition of political office or distinction, or a feverish thirst for notoriety and excitement; but in a quiet, yet not stagnant repose, they reflect everywhere the tokens of that divine goodness, which seems in such examples to have poured out its richest earthly treasures. Now, I am anxious that agriculture should occupy that place among the liberal professions, to which it can be raised, and to which from its importance, it is entitled. But this can only be done by improving the education of farmers as a class,—by multiplying through the means of a most liberal and extended education, the charms of the country, and the subjects of interest which would be constantly more and more developed to a cultivated and inquisitive mind; and by showing that its successful pursuit, either as a matter of business or recreation, where a moderate fortune is possessed, or a moderate professional income is secured, is not incompatible with the highest improvement of taste, and even a vigorous and successful pursuit of learning; and that, where so pursued under favorable circumstances, it affords as fair a chance of rational enjoyment and quiet usefulness as any situation which the most lucrative trade, or the most successful political ambition, or even the highest professional eminence, can command.

But I fear, how much so ever I may satisfy the sober and reflecting minds on this point, my opinions and persuasions will scarcely be heard, and far less heeded, in that rush for wealth, for office, and for notoriety, which, like a torrent sweeping over the country, carries every movable object in its course. It seems, however, not less my duty to record my strong convictions, which the experience of a life not short has served only to confirm. I see in my own country everywhere proffered to an honest industry, a wise frugality, and a wholesome self-government, the most ample rewards: I see a wide extent of rich and beautiful territory waiting the improving hand of skill and labor, to be had in many cases almost for asking, with every man free to choose where he will pitch his tent, not only without injury, but to the advantage of his neighbor: I see the means of education, of competence, and of substantial independence, held out to all who will avail themselves of them. In the midst of all this, I see thousands and thousands of young men, blessed with education and fortunes adequate to supply all reasonable wants in the country, rushing into cities, exhausting their small means in the extravagances and dissipations of fashionable life; crowding all the professions to repletion; pressing on, with vexation and disappointment heaped upon vexation and disappointment, into all the avenues of political office and distinction, and into all the bitter strifes of political controversy; forcing their way into the pursuits of trade without talents for their prosecution, and almost sure to involve themselves in bankruptcy and ruin; and, in one form or another, dragging on through life, without satisfaction to themselves and without usefulness to others, and too often a ruinous burden upon those whom it is now their turn to succor and relieve. I cannot, therefore, help wishing that the pursuits of agriculture might be made attractive to such persons; and that, with education, and that moderate fortune which would give them the command of the best advantages of rural life, they might find in it, as far as rational happiness and humble usefulness are concerned, that philosopher's stone which in other places they are almost sure to search for in vain.

Deferred Items.

A Governor Reprimanded.—We learn from a Lynchburg paper, that a large portion of the citizens of Campbell county, Virginia, assembled on the 20th ultimo, for the purpose of holding an indignation meeting on account of the reprieve, by the Governor, of Harry and Sally, two slaves condemned to be hanged on that day for an attempt to murder Mrs. Susan Mohn, of that county. A committee, of which Edward B. Withers was chairman, and John D. Alexander was Secretary, was appointed to give expression, through suitable resolutions, of the sense of the meeting on the matter which had called them together; and the committee reported that the reprieve "was an act dangerous in its probable effect, and utterly uncalled for by the circumstances of the case;" and that "the Executive, in interfering with the execution of the above slaves, has not given any reason therefor, and we are constrained to conclude that no such satisfactory reason exists." The resolutions were adopted with but one dissenting voice, and the proceedings were ordered to be sent to the Governor, and published in sundry papers of the State.—*News.*

Schism Among the Friends.—At the Yearly Meeting held in Newport last week, a secession took place among the Society of Friends. The number of seceders is about one hundred and twenty, comprising both sexes, and are known as the *Wilburite Party.* After withdrawing themselves from their old associates, they organized by the choice of clerks, and demanded of the old clerk the books and papers, which were refused. They subsequently held their meetings in another place, and more fully organized an association, which they denominated a "Yearly Meeting." A writer in the Newport Mercury says: "The cause of this secession is apprehended to be found in a spirit of dissatisfaction and desire for individual liberty that is not willing to submit to the necessary subordination recognized in the discipline, which has ever been found to be essential to the welfare and preservation of the Society."—*Woonsocket Patriot.*

Respect for Consistency.—Some time since two heathen boys were brought to this country to obtain a Christian education. The evils of *rum-drinking* had been so impressed upon their minds by our Missionaries, as to render it, in their estimation, incompatible with the purity of religion. On landing, they were invited to share a pleasant home with a citizen distinguished for hospitality, whose kindness they amply repaid by their cheerful, artless manners. During their stay, their host was visited by a distinguished clergyman, whom he, in a most affectionate manner, introduced to the boys as "a *Michanary,*" (adopting their own pronunciation). The boys seemed awe-struck with the presence of so high a dignitary; and seating themselves in a distant part of the room, silently eyed him with intense interest, resisting every effort to overcome their reserve. At length the attention of the host was turned from the boys to the sideboard; whence he drew, for the better entertainment of his guest, the welcome decanter. The clergyman had no sooner taken a draught, than the spell which had bound the boys in such breathless silence, was dissolved; and springing from their seats, they moved through the apartment with an air of amazement, mingled with contempt, exclaiming, "*He* no Michanary! *Michanary* no drink *rum!*

A funny incident occurred yesterday in an omnibus. A spruce young Quaker, clad in the habiliments of his sect, and accompanied by a buxom lass of the same sect, was on his way to the commencement of the New-York University. On the opposite side of the omnibus sat a gentleman who, not being familiar with the mode of dress adopted by the followers of Penn, and supposing the upright position of the Friend's coat-collar to be the result of carelessness, proceeded to *turn it down*, thinking he was thereby doing a kind office, and saving a stranger from the mortification which would result from his appearance in a public assembly, in what appeared to him a very odd plight. The mistake, as may well be supposed, excited the mirth of the spectators.—*Tribune.*

The Methodist Episcopal Church.—At the convocation of Bishops of the Methodist Episcopal Church, recently held in this city, only four were present, viz: Bishops Hedding, Waugh, Morris and Janes. Bishop Soule, by letter, declined to attend, and Bishop Hamlin notified his colleagues that he should be prevented by other engagement. Bishop Andrew, we believe, was not notified.

The resolutions adopted are understood to be a full recognition of the separation agreed upon at the Louisville convention, as in accordance with the authority and action of the late General Conference; and also a decision that the majority of every society in the border conferences, have authority to determine by vote to which side of the line they will be attached, and the Bishops attending those conferences will act accordingly.

A new plan of Episcopal visitation has been agreed upon, the jurisdiction over the Southern conferences being regarded as terminated on the part of the Bishops adhering to the North.—*Commercial.*

European Slavery.—A late number of the *Moon*, a journal published at Agram, in Hungarian Croatia, contains, under date of Bucharest, in Wallachia, the following advertisement: "For sale, by the sons and heirs of the late Serdar Nicolas Nika, residing at Bucharest, in the suburb of St. Vanire, *two hundred* families of Bohemians, of whom the majority of the male members are laborers, locksmiths, goldsmiths, shoemakers, and musicians. The proprietors of these Bohemians will not sell less than five families at a time; but, in return, the price of each individual will be one ducat below the ordinary price, and facilities will be afforded for payment." This advertisement is not, as might at first sight be imagined, a mere hoax. It is perfectly serious, and, what is more, is quite legal; for the civil code, granted in 1818 by Prince John Karadecha to the people of Wallachia and Moldavia, and which is still in force in those countries, confirms in explicit and formal terms the law of Slavery. Thus, while the great powers of Christendom annually expend vast sums in maintaining cruisers for putting down the traffic in black slaves, a trade in white slaves is openly carried on under their very eyes in two Christian countries situate in the centre of Europe itself.

The proposition for a Southern Convention does not give satisfaction to all the Virginia Methodists. In Western Virginia there is the most opposition to the Southern movement. The Wytheville Whig expresses the belief that "a very large majority of the membership in that district are unwilling to go into the 'Church South,' preferring to occupy the position they have ever occupied, and to sustain those relations in which for years they have lived comfortably and happy."

A Pleasant Association.—An association, something on the plan of the Fourierites, now exists on the Buffalo Creek Reservation, called the "Society of True Inspiration," composed of about five hundred Germans. Their property is held in common, and is managed by a Board of Trustees under a Constitution, or articles of association, which have been submitted to the Legislature as their petition. This is but the advance guard—about two hundred more are expected from Germany this season.—*News.*

The Practice of Search.—We have heard a great deal lately about the abuse of the "right of search," says the Philadelphia North American, and this outcry has had the effect of preventing that scrutiny into the character of vessels on the coast of Africa, which is indispensable to restrict the Slave-Trade. Now we learn from a captain of this port, a man of high character and veracity, who has traded seven or eight years to the African coast, that the practice of search by the British armed vessels has never interfered with his rights or his interests. He has been frequently boarded, and uniformly treated with courtesy. He further states that he has seen but one United States national vessel on the African coast; and that the regular American trade owes its continuance to the presence of the British cruisers. These facts, attested by a respectable witness, deserve consideration.

Miss Bremer is Coming.—The European correspondent of the New-York Express, writing from Stockholm, under the date of May 2d, says Frederika Bremer, the talented and charming authoress, intends spending a year in the United States. She will leave home about the 1st of August next, and come *via* England.

A Pretty State of Things.—The proprietors of the Picayune have been sued by the owner of a slave, for publishing and commenting upon his brutal conduct in having had him flogged almost to death!

Sentence for Slave-Trading.—In the United States District Court, at Baltimore, on Monday, Jason L. Pendleton, convicted of misdemeanor in being engaged in the Slave-Trade on the coast of Africa, was sentenced to be imprisoned one year, and to pay a fine of $1,000. William Baker, convicted of the same offence, was sentenced to be imprisoned six months, and to pay a fine of $500.

The Death Penalty.—Charles C. Burleigh has in preparation, says the Pennsylvania Freeman, and will soon publish, a work on Capital Punishment, which can hardly fail to prove an invaluable auxiliary to the reform now in progress on this subject. The work will be comprised in one hundred or more pages, duodecimo, and will be sold at a price not exceeding, and most probably falling short of, twenty cents a copy.

A Study from Nature.—The beautiful statue of the "Greek Slave," by Mr. Powers, has excited such universal admiration, that a companion to it, we understand, will shortly be exhibited by the same artist, under the title of "THE AMERICAN SLAVE." It is the figure of a negro, with his hands fastened with a chain, on the manacle of which is cut the American Eagle. Round his back is wrapt the national flag, on which the stripes are conspicuously displayed. The crouching attitude of the figure is most wonderfully depicted, but the statue is most to be admired for its powerful truth and unaffected simplicity. We have been assured by gentlemen, who have had frequent opportunities of judging by frequent visits to the land of Liberty, that they have never seen anything so wonderfully true to nature.—*Punch.*

Dr. Baird and Capital Punishment.—Dr. Baird stated in a recent lecture, delivered at the Odeon, Boston, that murders increased so frightfully in Tuscany, during the period that capital punishment was abolished, that the Government was compelled to re-establish the penalty. It would be impossible to make a statement more directly at variance with fact. M. Beranger, in his report to the French Chamber of Deputies, in 1830, says, the punishment of death was abolished during twenty-five years in Tuscany, and the mildness of penal legislation had so improved the character of the people there, that there was a time when the prisons of the Grand Duchy were found entirely empty.

Mr. Livingston says that in Tuscany where murder was not punished by death, only *five* had been committed in twenty years, while in Rome, where that punishment is inflicted with great pomp and parade, *sixty* murders were committed in the short space of three months, in the city and its vicinity.

The statement as to five murders only in twenty years, in Tuscany, after the abolition of capital punishment, is confirmed in a treatise found among Dr. Rush's Essays, in which the same thing is asserted.

The experiment of increasing the efficacy of punishment by diminishing its severity, was triumphantly and gloriously successful in Tuscany. This great reform was swept away in the torrent of the French Revolution. Bonaparte decreed the re-establishment of the penalty of death, in order to produce a conformity of the Italian penal code to that of France.

Another Torrey Case.—A colored man named Gross, arrested, a few days since, upon the charge of enticing away several slaves belonging to William P. Mills, was brought before the City Court upon a writ of *habeas corpus*, with a view to his discharge. The Court, on hearing the evidence, refused to discharge him, and he was remanded to jail, in default of security in the sum of $1,000.

Change of Sentiment.—An abolition lecturer, from Indiana, has travelled through EIGHT counties of Virginia, lecturing upon anti-slavery. A few years ago and the first lecture would have placed it out of his power to repeat that kind of instruction.—*Exchange paper.*

A gentleman informs the Cincinnati Commercial of dreadful deeds of blood committed on the Wachita River, in Louisiana, lately. A planter shot a horse and negro belonging to a neighbor; the latter went to the planter's house, and as he stood in his yard, deliberately shot him dead. The son of the dead planter hearing the report of the gun, came out of the house, when he was commanded to stand. As soon as the gun was reloaded the son was shot, and immediately expired. The daughter of the planter then came to the door, when the monster drew his bowie knife and cut her throat from ear to ear, and fled. The slaves on the plantation raised the alarm, and the fiend was pursued and taken, and committed to the nearest jail to await a trial.

Education and Industry!

THE Northampton Association of Education and Industry have appropriated a suitable tenement for the accommodation of 15 or 20 boarding pupils. They will be members of a family, under the care of the Director of Education, assisted by his wife, and other teachers, and will be subject to the same treatment and regulations as pupils who are members of the association. The name of the association indicates the idea of culture, towards the realization of which our efforts will be directed. Systematic, habitual industry is deemed indispensable to education, which should aim at the harmonious development of the physical, intellectual, moral, and religious tendencies in active, practical life.

We shall consider $100 a year as an equivalent for instruction and board; from which a suitable deduction will be made when a pupil comes for several years. The year will commence on the 1st of May, next, and will have no fixed and entire vacation. Pupils will be received for a year at any time.

O. MACK, *Director of Education.*

BROUGHTON MEADOWS, }
Northampton, April 14, 1844. }

FREE CALICOES!

JUST received, 1 case fine calicoes. Also, 2 cases fine shirting muslins; together with a large assortmen of other free dry goods, at reduced prices, wholesale and retail. CHARLES WISE,

Northwest corner Arch and Fifth streets.
Philadelphia, 8th, mo. 17th 1843. tf.

Graham House, New Arrangement.

ROSWELL GOSS informs his friends and the public, that he has enlarged his Boarding Establishment, known as the

GRAHAM HOUSE, 63 BARCLAY STREET,

by adding to it the adjoining house, and is prepared to accommodate transient or permanent Boarders on the most favorable terms. All friends of Temperance desiring a quiet home, and freedom from the fumes of Alcohol and Tobacco, are invited to patronize this house. The vegetable system will be strictly adhered to, but a table will be served for those who prefer a mixed diet. Croton shower and warm baths free.

October 17. ROSWELL GOSS.

Associated Agency.

Central Office, 20 Wall Street, (basement,) New-York.

THE attention of persons who are desirous of improving their condition in life, is respectfully invited to the following great bargains now offered in this office.

864 acres of land with improvements, in Lyonsdale, Lewis Co. N. Y. 40 miles north of Utica, with half of the immense water-power of High Falls, on Black River a large and never-failing stream, with sixty feet fall, with a saw-mill in operation. The whole, or a part will be sold Price for the whole only $12,000.

A farm of 750 acres of the best quality of land in Frederick Co. Virginia, 40 miles from Washington City, in a high state of cultivation, with superior buildings, including stock and farming utensils, for $25,000.

3,000 acres of valuable land in Luzerne Co. Pennsylvania, with improvements, water-power, &c. for $37,500.

A large portion of the Town of Mount Carmel, Wabash Co. Illinois, with extensive tracts of land in the vicinity, including two villages, with Houses, Lots, Ferries Coal-Banks, and an abundance of water-power. Water communication by way of the lakes to New-York, and by the Mississippi to New Orleans.

A part of the town of Toolesborough, Louisa Co. Iowa, on the River Mississippi, with several thousand acres of land adjoining.

8,660 acres of first-rate rolling land in Lincoln Co. Missouri, on the Mississippi, 1,000 acres Prarie, the balance timbered land. Price $5,000.

20,000 acres of excellent farming land, very favorably situated in Hampshire Co. Virginia, at $2 an acre.

40,000 acres of choice selected land in Michigan, at $1 an acre.

2,500 acres of land in West Tennessee, Perry Co. will be sold, a great bargain.

60,000 acres, in Fentriss Co. Tennessee, in tracts varying from 1,000 to 5,000 acres each, of good farming land with Iron, Coal, Saltpetre, Epsom Salts, Copperas, and water-power.

214,000 acres in Washington, Green, Cock, Sevier and Blount counties, Tennessee, at 25 cents an acre. On these lands are Iron, Bituminous Coal, Fine Clay for Pottery, Feldspar, Quartz, Lime, Alum, and an inexhaustible supply of water-power.

Several of the above tracts of land are peculiarly adapted to the settlement of industrial Associations.

Also, for sale in this office, a great variety of Farms, Mills, Houses, Town-Lots, &c. in the different Counties of the States of New-York and New Jersey, and in all the Western States and Territories, at the lowest market prices, and with warranted title.

Having 26 Branch offices in the West, 9 in New England, and 4 in Europe, our Associated Agency offers the greatest facilities to persons wishing to buy, sell, or exchange Real Estate. All such are invited to command our services.

A principal object of the Association is, to put in practical operation a plan, by which persons wishing to purchase Real Estate of any description, may, with the least possible delay, trouble, or expense, be informed where they can find property for sale, adapted to their circumstances and wants; and by which the seller and, the buyer may be brought together, to make such transactions as may be mutually beneficial.

We have already a rich Register of property for saleo to which we invite the attention of those who wish t purchase Real Estate of any description, or in any part of the country.

We also conduct an Agency for non-resident proprietors of Western Lands.

Agency for *procuring* and for *selling* Patents in the United States and in Europe.

Agency for receiving orders for Arnold's *Superior* Scythe Sharpening Rifles, Price in New-York, $6 a groce.

Agency for effecting insurance against fire in all parts of the Union.

Agency for sale of the Recipe for the genuine Berlin Hams, superior to Westphalias.

Agency for procuring Loans on Bond and Mortgage.

BUFFUM & Co.
Basement Office, 20 Wall Street
November 28, 1844.—tf.

PHILADELPHIA ANTI-SLAVERY OFFICE.

No. 31, North Fifth street.

The National Anti-Slavery Standard, will be issued regularly from this office, on Thursday of every week.

TERMS—the same as in New-York; i. e. $2,00 a year if paid in advance; $2,50 if not paid within six months. $10,00, in advance, will pay for six copies for one year, sent to one address; and $30,00 will pay for twenty copies.

A full assortment of anti-slavery publications is kept constantly on hand. Also, a handsome variety of miscellaneous books, and useful and fancy stationery.

All letters relating to the business of the office should be directed to *J. Miller McKim*, No. 31 North Fifth st.

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